RAJA YOGA

Sri

May Lord bless you

With regards, from

Sivananda

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RAJA YOGA

SECOND EDITION

THEORY AND PRACTICE

[Sanskrit Text and Notes of Yoga Sutras]

OF

PATANJALI MAHARISHI

BY

SWAMI SIVANANDA

THE YOGA VEDANTA FOREST UNIVERSITY
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PUBLISHERS' NOTE

Very few authentic commentaries on the Yoga Sûtras of Patanjali Maharishi are available today. And, the aspirants in this science-minded world of today take a keener interest in this Branch of Yoga. All the Western Sadhakas take to the practice of Raja Yoga. In Europe, England and America, hundreds of men and women Sadhakas owe their progress in the practice of Raja Yoga to the practical and efficient guidance of Sri Swami Sivanandaji Maharaj. Sri Swamiji's approach is direct, clear and positive.

There has been a persistent demand for a reprint of Sri Swamiji's Raja Yoga. We are happy now to be able to present the reading public with a reprint of this precious volume. But for the generous support we have received from Messrs. Kashiram and Banaresilal of Calcutta this would not have been possible. Our heartfelt thanks are due to them.

Ananda Kutir.
8th September 1950.

Swami Chidananda

ॐ

DEDICATED

TO

HIRANYAGARBHA—THE FOUNDER

AND

PATANJALI MAHARISHI

The exponent of Raja Yoga Philosophy.

ॐ

पतञ्जलिव्यासमुखान्गुरूरन्यांश्च भक्तितः।
नतोस्मि वाङ्मनः कायैरज्ञान ध्वान्तभास्करान् ॥

Patanjali Vyasamukhan
Gururanyamsa bhaktitah
Natosmi vangmanah
Kayairanjnanadhvanta
bhaskaran

We offer our obeisance by word, mind and body to Patanjali, Vyasa and to all other Rishis and Yogic Masters, who are like so many Suns to remove the darkness of Ajnana.

Ka Te (a) shtadasadese chinta vatula
Tava kim nasti niyanta,
Yastvam haste sudridanibaddham
Bodayati prabhavati viruddham.

Why is your mind wandering in various directions with anxieties, O peaceless man ? Is there no one to guide you, who, catching hold of your hands steadfastly, can cause true knowledge to dawn in you by explaining creation, destruction, etc ?

Gurucharanambujanirbharabhaktah
Samsaradachiradbhava muktah,
Seindriyamanasaniyamadevam
Drakshyasi nijahridayastham devam.

Get yourself free from the Samsara (wheel of birth and death) by taking shelter at the Lotus Feet of your Guru; and realise the Self in your heart by controlling the senses and the mind.

ॐ

INSTRUCTIONS OF SANKARA

नलिनीदलगत सलिलं तरलं
तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं
लोकं शोकहतं च समस्तम् ॥ १

प्राणायामं प्रत्याहारं
नित्यानित्य विवेकविचारम् ।
जाप्यसमेत समाधि विधानं
कुर्ववधानं महदव धानम् ॥ २

का तेष्टादश देशे चिंता
वातुल तव किं नास्ति नियंता ।
यस्त्वां हस्ते सुदृढनिबद्धं
बोधयति प्रभवादि विरुद्धम् ॥ ३

गुरुचरणांबुज निर्भरभक्तः
संसाराद चिराद्भव मुक्तः ।
सेंद्रियमानस नियमा देवं
द्रक्ष्यसि निजहृदयस्थं देवम् ॥ ४

INSTRUCTIONS OF SANKARA

Nalinidalagatasalilam taralam
Tatvajjivitamatisayachapalam
Viddhi vyadhyabhimanagrastam.
Lokam shokahatam cha samastam.

Know that this life is most transcient and changing like water on a lotus leaf and that all people suffer from disease, egoism and miserises.

Pranayamam Pratyaharam
Nityanityavivekavicharam,
Japyasametasamadhividhanam
Kurvavadhanam Mahadavadhanam.

Engage yourself in right earnest to the practice of control of breath and abstraction of senses and to the discrimination between the real and the unreal and also to the practice of Samadhi along with recitation of Mantra—bestow great attention to these.

ॐ

SAT GURU STOTRA :

Gururadiranadicha Guru Paramadaivatam
Guroh Paratharam nasti Tasmai Sri Guruve Namah.

The Guru is the beginning ; yet he is without a beginning ; the Guru is the Supreme Lord ; there is no other than the Guru ; Salutations to that Guru.

Soshanam bhavasindoscha prapanam sarasampadah
Yasya padodakam samyak tasmai Sri Guruve Namah.

Salutations to that Guru, whose 'Charanamrita' dries up the ocean of Samsara and enables one to acquire the enssential wealth of Atma.

Namaste Satete Jagatkaranaya,
Namaste Chide Sarvaloksrayaya,
Namo Adwaita Tattwaya Mukti Pradaya,
Namo Brahmane Vyapine Sasvadaya.

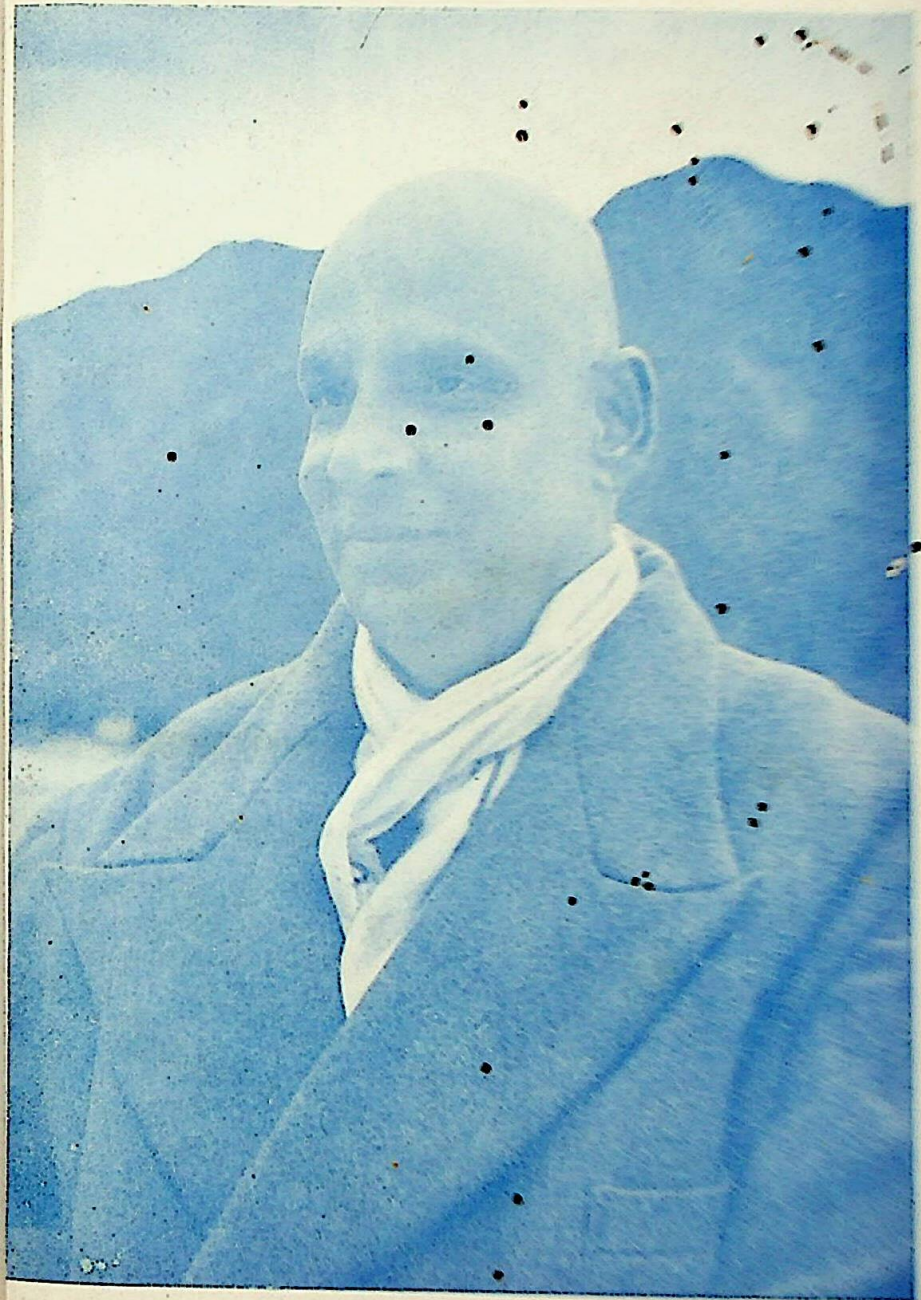
Salutations to Brahman who is an embodiment of Truth, the cause for this world, the embodiment of wisdom, the support for all worlds, one without a second, giver of Moksha, who is all-pervading and who is eternal.

ॐ

INTRODUCTION

(1) What is Raja Yoga

Raja Yoga is the king of all Yogas. It concerns directly with the mind. In this Yoga there is no struggling with Prana or physical body. There are no Hatha Yogic Kriyas. The Yogi sits at ease watches his mind and silences the bubbling thoughts. He stills the mind and restrains the thought-waves and enters into the thoughtless state or Asamprajnata Samadhi. Hence the name Raja Yoga. Though Raja Yoga is a dualistic philosophy and treats of Prakriti and Purusha, it helps the student in Adwaitic Realisation of oneness eventually. Though there is the mention of Purusha, ultimately the Purusha becomes identical with the Highest Self or Purusha, or Brahman of Upanishads. Raja Yoga pushes the student to the highest rung of the spiritual ladder, Adwaitic Realisation of Brahman.

Sri Swami Sivananda

(2) The Author

Patanjali Maharishi is the exponent of Yoga Philosophy. Now Patanjali is regarded as the last of the Avatars. You will find in Yajnavalkya Smriti that Hiranyagarbha was the original teacher of Yoga. Patanjali Maharishi is only a compiler or explainer of the Yogic precepts, doctrines and tenet taught by Hiranyagarbha.

(3) Yoga Sutras

Patanjali Yoga Philosophy is written in Sutras. A "Sutra" is a terse verse. It is an aphoristic saying. It is pregnant with deep, hidden significance. Rishis of yore have expressed the philosophical ideas and their realisation in the form of Sutras only. It is very difficult to understand the meaning of the Sutras without the help of a commentary, a gloss or a teacher who is well-versed in Yoga. A Yogi with full realisation can explain the Sutras beautifully. Literally, Sutra means a thread. Just as various kinds of flowers with different colours are nicely arranged in a

string, to make a garland, just as rows of pearls are beautifully arranged in a string to form a necklace, so also Yogic ideas are well-arranged in Sutras. They are arranged into Chapters.

(4) The First Chapter

The first Chapter is Samadhipada. It deals with different kinds of Samadhi. It contains 51 Sutras. Obstacles in meditation, five kinds of Vrittis and their control, three kinds of Vairagya, nature of Ishwar, various methods to enter into Samadhi and the way to acquire peace of mind by developing virtues are described here.

(5) The Second Chapter

This is Sadhana-pada. It contains 55 Sutras. It treats of Kriya Yoga *viz.*, Tapas, study and self surrender to God, the five Kleshas, the methods to destroy these afflictions which stand in the way of getting Samadhi, Yama and Niyama and their fruits, practice of Asana and its benefits, Pratyahara and its advantage, etc.

(6) The Third Chapter

The third Chapter is Vibhutipada. It contains 56 Sutras. It treats of Dharana, Dhyana and various kinds of Samyama on external objects, mind, internal Chakras and on several objects and to acquire various Siddhis.

(7) The Fourth Chapter

The fourth Chapter is Kaivalyapada or Independence. It contains 34 Sutras. It treats of the Independence of a full blown Yogi who has perfect discrimination between Prakriti and Purusha, and who has separated himself from the three Gunas. It also deals with mind and its nature. Dharmamega Samadhi also is described here.

(8) A New Order

The original Yoga Sutras of Patanjali Maharishi are given in the above order into four Chapters. But this book presents a new classification of the subject matter. I have divided the above into fourteen Chapters to render the subject very, very

clear and attractive. By so doing many repetitions and confusions are avoided. By the present arrangement, it is very easy to remember the Sutras and the different headings and snbject matter connected with each heading. The Raja Yoga philosophy is now rendered attractive and easy for digestion and assimilation. The eight limbs of Raja Yoga *viz.*, Yama, Niyama, Asana, Pranayam, Pratyahara, Dharana, Dhyana and Samadhi are treated separately under 8 Chapters along with many other Chapters on Yoga Sadhan, Mind, Its Mysteries aud Control, etc. The word to word meaning will be of immense use for the students in understanding the meaning of the Sutra. The Chapter on mind in 6 Sections will help the student much in his practical Sadhan. I have added copious annotations and commentary under each Sutra. This will throw a flood of light wherever the students come across with abstruse, knotty, and intricate points on Yoga. This book will supply a long-felt want. It has its own

charm, beauty and attractive features. In the Appendix, "A" the original Sutras in Sanskrit in 4 Chapters are given in order for easy reference of the students. Page number with reference to the Sutras is also given. There will be no difficulty at all in finding out any particular Sutra.

(9) The Yogic Charlatans

A Yogi came to Calcutta and exhibited in the University the feats of drinking pure Nitric acid, swallowing nails and chewing glass pieces. My friend Sri Srinivasa Poddar was present on the occasion. People were struck with wonder. He licked the Nitric acid like honey. But he was a purely commercial man. He made a demonstration of these feats to any one who could pay Rs. 30. Can there be any iota or grain of spirituality or real Yoga where business transactions are made? I leave this for the readers to judge. The poor Yogi died in Rangoon on account of some carelessness in his Kriya. There is nothing really extra-ordinary in these feats. It is mere Shanmohan Vidya, Indra-jala or

Preta-vidya. There are some herbs to destroy the evil effects of acids and glass pieces. Such feats are not a symptom of spiritual knowledge. Living for four hundred years also is not a sure criterion of advanced spirituality. Through Indra-jala one can erect a splendid palace with electric lights and other fittings. One man used to emit light from his anus. He had this Siddhi. He misused this power in evil ways and had a downfall. Possession of Siddhis is not a sign of Self-realisation or spiritual advancement.

(10) Siddhis

I do not deny the true powers of a developed Yogi. Sri Dattatreya created a woman through his Yogic powers. Queen Chudalai created a false husband out of her Yogic power to test her husband Sikhidwaja. Trilinga Swami, Sri Jnana Dev, Sadasiva Brahman and others had tremendous powers. But there are many Yogic Charlatans who deceive the public with some false exhibitions for getting money, fame and name. A real spiritual man will

never demonstrate any Siddhi. But he may at times exhibit some power just to convince his students or to bring good to the public. Chudalai appeared before her husband Sikhidwaja and stood a few feet above the ground. Sikhidwaja was quite astonished and took Chudalai as his Guru. Matsyendranath did many miracles to convince Goraknath in the truth of Yogic practices. Lord Jesus also exhibited many miracles to convince his disciples.

(11) Samadhi

A Hatha Yogi gets himself buried in a box underneath the ground. He does this by plugging the nostrils through Kechari Mudra. This is no doubt a difficult Kriya. He gets Jada Samadhi. This is a state like deep sleep. The Samskaras and Vasanas are not fried by this Samadhi. He does not return with super-intuitional knowledge. This cannot give Mukti. This is a kind of feat only. This is not a sign of spirituality. People use this Kriya for acquiring money, name

and fame. This has become a commercial business. When they come out of the box, they stretch their hands for money. They make transactions before they enter the box. When the Yogi enters into the box, the head must be shaved. When he comes out after his Samadhi, there will not be any growth of hair if it is real Kechari Mudra.

(12) Indra-Jala

Tie the hands and legs of a man with iron chains and shut him in a room. Before you lock the room he will be standing before you. No doubt this is very astonishing. But it is a mere trick. It is a kind of Jalam. A man throws a rope in the air and ascends in the air. All people are actually witnessing. But when photographed, there will be no picture on the plate. This is a trick and a Jalam. Some people can sit on a plank studed with sharpened nails and can chew snakes likes chocolates. If you pierce a long needle in their arms, no blood will come

out. Some can draw water from stone. A real Yogi and a Yogi charlatan can perform all these things. A real Yogi does through his Yogic Powers for certain good purpose in view but a charlaton does through some trick or Jalam for the sake of few pies, name or fame

(13) Pseudo Yogis

The public will take a man to be spiritul only if he exhibits some Siddhis. It is a sad, serious mistake. They must be over-credulous. They will be easily duped by these Yogic charlatans. They must use their power of discrimination and reasoning. They must study their nature ways, habits, conduct, Vritti, Swabhava, antecedence, etc., and test their knowledge of scriptures, before they come to any definite conclusion. Beware of Yogic Charlatans !

(14) Importance of Yoga

Practice of Yoga annihilates all the pains of Samsara. Yoga and Jnana are

the two wings of the bird of Moksha. Jnana (book knowledge) without Yoga (direct intuitive perception) is useless. Yoga (mere knowledge of Asanas, Mudras, Neti, Dhauti, etc.,) without Jnana (Anubhava Jnana) is not perfect. Jnana arises through Yoga (union with Supreme Self). Jnana is the fruit of Yoga. Jnana without Yoga is useless. Yoga without Jnana is dry and barren. Raja Yoga is the science of sciences. Lord Krishna says: "Kingly science, kingly secret, supreme purifier, this, intuitional according to righteousness, very, very easy to perform, imperishable."

(15) Unconscious Raja Yogis

Those who invented aeroplanes, steam-engines, motor-cars, railways, wireless, telegraphy, television, gramaphone, talkies, etc., are really unconscious Raja Yogis. They had intense concentration and very sharp intellect. But there is this difference between those materialistic Raja Yogis and Adhyatmic Raja Yogis.

Inventors work with a Vyavaharic gross intellect or practical reason of Kant or Ashudda Manas of the Upanishads, or the instinctive mind or Kama Manas of the Theosophists. On the contrary, Raja Yogis work with a subtle, pure intellect, with a Chitta that is purified through the practice of Yama Niyama. The mind works in the external grooves in the former and in internal grooves in the latter. If the same energy utilised by the inventors is turned inward in the internal grooves in introspection, self-analysis, self-examination and concentration on the Self, they will turn out as marvellous Raja Yogis in a short time.

(16) Siddha Jnanis

The world demands Siddha Jnanis or Yogi Jnanis like Bhagawan Sri Sankaracharya. Kevala Jnani is one who is not able to help the world much but who has obtained Self-realisation for himself. He is good for himself only. He is like a star which glitters at night only. He is not known to the world at large.

But a Siddha Jnani or Yogi-Jnani is a glorious person who like the sun shines in the world. He is a Jnani who has Siddhis as well. He is a Jnani and Yogi combined. He can help the world immensely. Sri Sankaracharya, Christ Jesus, Buddha were all Siddha Jnanis.

(17) Conclusion

You too can become a Sankara, Buddha or a Jesus by right kind of Sadhan. You have all the materials within you. You will have to start some sort of spiritual Sadhan now in right earnest. Rise up. Be energetic. May God bless you with spiritual strength, peace, Ananda and Kavilya (final beatitude). Let me remind you the words of Lord Krishna: "The Yogi is greater than the ascetic; he is thought to be greater than the wise; the Yogi is also greater than the men of action; therefore, become thou a Yogi." I earnestly request you all to become a real Yogi. "Sarveshu Kaleshu Yogayukto Bhava !" This is my sincere prayer.

(18) The first Sutra

(SUTRA I—I)

अथ योगानुशासनम् ।

अथ : Now, योग : of Yoga, अनुशासनम् : exposition.

Now an exposition of Raja Yoga will be given.

NOTES

This is the first Sutra. Now I will proceed to explain the system of Raja Yoga philosophy in deatil with word by word Meaning and explanatory notes on all the Sutras of Patanjali Maharishi, and bring home the salient and vital points in the Yoga system.

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RAJA YOGA

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CHAPTER 1

WHAT IS YOGA

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CHAPTER 1

WHAT IS YOGA

1. Yoga Defined

(*SUTRA 1—2)

योगश्चित्तवृत्तिनिरोधः ।

योगः : Yoga, चित्त : of the mind-stuff, वृत्ति : modifications, निरोधः : suppression.

Yoga is the suppression of the modifications of the mind stuff.

NOTES

The term "Yoga" comes from the root 'Yuj' which means 'to join.' In its spiritual sense, it is the process by which the identity of the Jivatma and Paramatma is realised by the Yogin. The Jivatma is united with Paramatma by the practice of Yoga. Yoga means union with the Lord.

*Refers to the original order of Sutras.

This is the goal of human life. It is the be-all and end-all of human existence. It is the *summum bonum*. Yoga means also 'addition.' When Jivatma is added to Paramatma, the restless Jivatma finds eternal rest and supreme satisfaction. The science that teaches us the way of acquiring this occult knowledge is called Yoga Shastra.

Yoga is the Adhyatmic science that teaches the method of joining the human spirit with God. Yoga is the Divine science which disentangles the Jiva from the phenomenal world of sense objects and links him with the Absolute, whose inherent attributes are Ananta Ananda, Parama Santi, infinite knowledge, unbroken joy and eternal life.

Yoga in a generic sense refers to Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga, Hatha Yoga, Mantra Yoga, Laya Yoga or Kundalini Yoga. In a restricted sense it means the Ashtanga Yoga or Raja Yoga of Patanjali Maharishi.

The word Yoga is also applicable in a secondary sense to all those factors that go to constitute Yoga that are conducive to the final achievement or fulfilment of Yoga, and as such indirectly lead to final freedom or perfection. A Yogi is one who has reached the final Asamprajnata Samadhi. One who is attempting to get perfection in Yoga is also called a Yogi. How this Yoga is attained, is given in the subsequent pages. Now we shall see the next word 'Chitta Vritti.'

"Chitta" means 'mind-stuff' or subconscious mind. Here, 'Chitta' corresponds to Antakarana of Vedanta. It is a separate faculty or category in Vedanta. In Vedanta, when the mind does the function of Smriti, Anusandhana and Dharana (memory, enquiry, concentration), it assumes the name Chitta. The functions of Chitta are Smriti or Smaran, Anusandhana and Dharana. When you repeat the Mantra during Japa, it is the Chitta that does the Smarana. It does a lot of work. Much of your subconsciousness consists

of submerged experiences, memories thrown into the background but easily recoverable.

Sometimes, you go to sleep at 10 p.m. with the thought: "I must get up at 2 a. m. to catch the train." This message is taken up by the subconscious mind and it is this subconscious mind that wakes you up unfailingly at the exact hour. Subconscious mind is your constant companion and sincere friend. You repeatedly fail at night to get a solution in Arithmetic or Geometry. In the morning when you wake up, you get a clear answer. This comes like a flash from the subconscious mind. Even in sleep it works without any rest. It arranges, classifies, compares, sorts all facts and works out a proper satisfactory solution.

With the help of the subconscious mind you can change your vicious nature by cultivating healthy, virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear, mentally deny that you have fear and concentrate your

attention upon the ideal of courage. When courage is developed, fear vanishes away by itself. The positive always overpowers the negative. This is an infallibe law of nature. This is Pratipaksha Bhavana of Raja Yogis. You can establish new habits, new ideals, new ideas, new tastes and new character in the subconscious mind by changing the old ones. The Pratipaksha Bhavana method is dealt with in the subsequent Sutras.

The term 'memory' is used in two senses. We say: "Mr. John has got a good memory." Here, it means, that Mr. John's capacity of the mind to store up its past experiences is very good. Sometimes we say: "I have no memory of that incident." Here you cannot bring up to the surface of the conscious mind the incident in its original form that took place some years ago: It is an act of remembering. If the experience is fresh you can have a complete recall of your past experience through memory. You do not get any new know-

ledge through memory. It is only a reproduction.

Suppose, you have recived a nice fan from your amiable friend. When you use the fan, it sometimes reminds you of your friend. You think of him for a short time. This fan serves as Udbhodak or Smriti-hetu (cause for memory). If your brother is a tall man, the sight of a similar man in another place will bring to your mind the memory of your brother. This is memory due to the similarity of objects (Sadrishyata).

Suppose, you have seen a dwarf at Madras. When you see a very tall man or Patagonian, this will remind you of the dwarf whom you saw at Madras. The sight of a big palace will remind you of a peasant's hut or a Sannyasin's grass-hut on the banks of the Ganges. This memory is due to dissimilarity in objects (Vipareetata).

The following are the four good characteristics of good memory. (1) If you read a passage once and if you can repeat

the same nicely, it is a sign to indicate that you have a good memory. This is termed Sugamata. (2) If you can reproduce the same thing without increase or decrease, it is called Araihalya. If you can preserve a fact or passage or anything in your mind for a considerable period, it is called Dharana (retentive memory). (4) If you can repeat a passage at once without any difficulty, when it is needed, it is called Upaharaha.

When you walk along the road on a stormy day, and happen to see a fallen tree, you conclude that the tree has fallen owing to the storm. In this case, the memory is due to the relation between cause and effect (Karya-karana-smbandha).

When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like lables. There are no association along with the names.

The mind generally remembers through association, as the impressions become deep thereby. You can remember well in old age, some passages that you have studied in schools and colleges. But, you find it difficult to remember in the evening a new passage you have read in the morning. The reason is, that mind has lost its Dharana Shakti (power of grasping ideas). The brain cells have been degenerated. Those who overwork mentally, who do not osberve the rules of Brahmacharya and who are afflicted with much cares, worries and anxieties lose their power of memory soon.

The mental processes are not limited to the field of consciousness alone. The field of subconscious mentation is of a much greater extent than that of conscious mentation. Messages when ready, come out like a flash from the subconscious mind to the surface of the conscious mind through the trap door in the subconscious mind or Chitta. Only 10 per cent of mental activities comes into the field of consciouness. At least

ninety percent of our mental life is subconscious. We sit and try to solve a problem and fail. We walk around, try again and again fail. When the subconscious processes are at work, suddenly an idea dawns, that leads to the solution of the problem.

When you desire to remember a thing, you will have to make a psychic exertion. You will have to go up and down into the depths of the different levels of subconsciousness and then pick up the right thing from a curious mixture of multifarious, irrelevant matter. Just as the Railway sorter in the Railway Mail Service takes up the right letter by moving his hands up and down along the different pigeon holes, so also the sorter—subconscious mind, goes up and down along the pigeon holes in the subconscious mind and brings the right thing to the level of normal consciousness. The subconscious mind can pick up the right thing from a heap of various matters.

It is obvious, of course, that the powers of remembering from one birth to

another, might be a great importance historically, as regards both character and action, but it is difficult to acquire, and when acquired, is not essential for Self-realisation. A close study and thorough knowledge of the functions of Chitta is of immense help to the students of Raja Yoga. The chapter on "Mind" will throw much light on this subject.

"Vritti" means literally a 'whirpool'. It is a thought-wave in the lake of Chitta. Modification of the mind is known as 'Parinama.' When milk is changed into curd, it is a Parinama. Even so, the mind gets modified into a Vritti by assuming actually the form of the object it perceives. Knowledge of objects or perception is a kind of transformation (Parinama) of the mind.

When the Vritti subsides, it assumes the subtle state of potency or Samskara in the Chitta. This potency is again transformed into sensual objects or through memory of objects from stimulants or passion.

A Samskara of an experience is formed or developed in the Chitta at the very moment that the mind is experiencing something. There is no gap between the present experience and the formation of a Samskara in the subconscious mind.

All actions, enjoyments and experiences leave the impressions in the subconscious mind in the form of subtle impressions or residual potencies. The Samskaras are the roots for causing again Jati, life and experiences of pleasure and pain. Revival of Samskaras induce memory. The Yogi dives deep inside and comes in direct contact with these Samskaras. He directly perceives them.

The thinking principle (Chitta) is a comprehensive expression equivalent to the Sanskrit term "Antakarana." Antakarana means inner instrument. Antakarana is a broad term used in Vedanta. It includes Manas, Buddhi, Chitta and Ahamkar.

Manas is Sankalpa-vikalpatmak (willing and doubting). It thinks: "whether to

go to a place or not; whether to do this or not; whether this is good or bad." The mind is of doubting nature. It is the Buddhi or the light that determines one way or other. Buddhi is Nischayatmak. It is the determining faculty. The mind, intellect and egoism are various process in the mind-stuff. Ahamkara is the self-asserting principle. It does the function of Abhimana. It creates "Mamata" and "mine-ness." This is the root cause for all human sufferings. All Vrittis hang on this one Vritti, "Aham Vritti." It is the root cause for human ignorance.

Now comes the word Nirodha. It means restraint or suppression. By suppressing the modifications of the mind-stuff or restraining of the thought-waves, a man obtains Yoga. Patanjali Maharishi has given the whole Raja Yoga in this one Sutra. Different methods of Sadhan are intended to achieve the highest stage of Yoga, Asamprajnata Samadhi by the supression of the thought-wave. The Yogi tries to stop all the Vrittis. He tries to

make the mind blank. He tries to stop thinking. He practises thoughtlessness. He stops the mind from assuming various forms. This is called "Chitta Vritti Nirodha." This is the path of Raja Yoga. Suppression of thought waves is easily said. But it is very difficult indeed to practice. How this is being successfully done is explained in the rest of the pages.

2. Object of Yoga
(SUTRA 1—3)

तदा द्रष्टुः स्वरूपे अवस्थानम् ।

तदा : then, द्रष्टुः : the seer, स्वरूपे : in his own nature, अवस्थानम् : abiding, resting.

Then, the Seer rests in his own nature.

NOTES

Although the mind is one, it passes into many conditions or states, as it is made up of three qualities, Gunas, viz., Sattwa, Rajas and Tamas. All these qualities enter into a variety of combinations. So, the modifications or Vrittis of the mind are

also various. Peace of mind (Shanta Vritti) is a Sattwic Vritti. Lust is a Rajasic Vritti. Laziness is a Tamasic Vritti. Anger is a Ghora Vritti.

Internal fight is ever going on between Gunas, Sattwa, Rajas and Tamas; between good Vrittis and evil Vrittis. This is the internal warfare between Suras and Asuras.

When the lake is in a boisterous state on account of the turbulent waves, you can hardly see the bottom of the lake. When the waves subside, you can clearly see the bottom of the lake. Even so, when the mind is in an agitated condition on account of various Vrittis, you can hardly rest in your own nature. You cannot see or realise your own Self. But, when the Vrittis subside, you can rest in your own state. You do not identify yourself with the Vrittis now. "Then" means "when all the Vrittis subside" or done through Chitta Vritti Nirodha.

By supressing the transformations of the mind, the Sadhak acquires great Siddhis. He becomes an adept or a great Siddha. Yoga is a complete suppression of the tendency of the mind to transform itself into objects, thoughts, etc. It demands continuous and steady practice. Then comes unlimited strength, peace, bliss and knowledge. This leads to Asamprajnata Samadhi and Kaivalya, the highest stage of Raja Yoga.

CHAPTER II

YOGA SADHANA

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1. Hints on Sadhana

Sadhan means any spiritual practice that helps the Sadhak to realise God. Abhyasa and Sadhan are synonymous terms. Sadhan is a means to attain the Goal of human life. Without sadhan, no one can achieve the purpose of life, Sadhan differs in different individuals according to the capacity, temperament and taste. Every one must take to some kind of Sadhan to attain the state of final beatitude. Sadhya is that which is attained through Sadhan. It is God or Atman or Purusha. If you want to evolve quickly you must have the right kind of Sadhan. If you are a student of the path of self-realiance, you can yourself select the Sadhan for your daily practice. If you are a student of the path of self-surrender, you should get the right kind of Sadhan from a Guru and practise same with intense faith.

2. Bhakti Yoga Sadhana

Those who follow the path of devotion should do Japa, read the holy Scriptures such as Bhaghavata or Ramayana. By the practice of Navavidha Bhakti, the Bhakta should develop Bhakti to a very high degree. Sravana, Smarana, Kirtan, Vandana, Archana, Padasevana, Sakya, Dasya and Atma Neivedan are the nine methods to develop Bhakti. Bhaktas should observe Vrita, Anushtana and do prayers and Manasic Puja. They should serve others, realising that the Lord resides in the hearts of all. This is the Sadhan for those who tread the path of Bhakti Yoga. All the different steps are mentioned in the picture with numbers 29 to 24.

3. Hatha Yoga Sadhana

The students of Hatha Yoga should try to awaken the Kundalini Shakti that lies dormant in the Muladhara Chakra by Mudras, Bandhas, Asanas and Pranayam. They should try to unite the Prana and Apana and send the united Prana-

apana through the Sushumna Nadi. Heat is increased by retention of breath and Vayu ascends up along with Kundalini to the Sahasrara Chakra through the different Chakras. When Kundalini is united with Lord Siva at the Sahasrara Chakra, the Yogi attains supreme peace, bliss and immortality. The different steps are marked with numbers 25 to 28 and 22 to 24.

4. Karma Yoga Sadhana

Those who follow the path of Karma Yoga should do disinterested self-less service to the suffering humanity and society in various ways. They should surrender the fruits of action to the Lord as Ishwararpana. They should give up agency by realising that they are the instruments in the hands of God. They should get rid of their selfishness and control their Indriyas. They should completely consecrate their lives in service to humanity. They should consider that the whole world is a manifestation of the Lord. If they serve people with such a Bhava, their hearts get purified in the long run. Eventually they get knowledge of

the Self through Chitta Shuddi. This is the Sadhana for the Karma Yogins. This is represented as 14 in the picture. This is very important for all beginners in the spiritual path. This is the first step in the spiritual path. This is not the goal itself. Many erroniously think so and neglect the higher courses of Sadhana. They should advance still further and through Dhyana, Dharana and Samadhi, reach the highest goal.

5. Raja Yoga Sadhana

A Raja Yogi slowly ascends the Yogic ladder through the eight steps. He gets ethical training in the beginning to purify himself by the practice of Yama and he practises Niyama. Then he steadies his posture. Then Pranayam to steady his mind and to purify the Nadis. Then by the practise of Pratyahara, Dharana and Dhyana, he gets Samadhi. Through Samyam, he gets different Siddhis. He restrains all the mental modifications that arise from the mind. Detailed instructions on this subject are given in the subsequent pages.

The different steps are noted in the picture with numbers 15 to 28 and 22 to 24.

6. Jnana Yoga Sadhana

Those who take up the path of Vedanta or Jnana Yoga should acquire first the four means of salvation (Sadhana Chatushtaya):- Viveka, Vairagya, Shat Sampat and Mumukshatwa. Viveka is discrimination between real and unreal. Vairagya is indifference to sensual enjoyments. Shat Sampat is the sixfold virtues:—Sama, Dama, Uparathi, Titiksha, Sraddha and Mumukshatwa. Then they approach a Brahmanishta Guru who has realised the Supreme Self and hear the Srutis from him. Then they reflect and meditate on the Self and attain eventually Atma Sakshatkara. Then the Jnani exclaims with joy : "The Atma alone is, one without a second. Atma alone is the one Reality. I am Brahman. Aham Brahma Asmi. Sivoham. Sarvam Kalvidam Brahma." The liberated Jivanmukta sees the Self in all beings and all beings in the Self.

7. Hatha Yoga and Raja Yoga

Hatha Yoga concerns with the physical body and control of breath. Raja Yoga deals with the mind. Raja Yoga and Hatha Yoga are inter-dependent. Raja Yoga and Hatha Yoga are the necessary counter-parts of each other. No one can become a perfect Yogi without a knowledge of the practice of both the Yogas. Raja Yoga begins where properly practised Hatha Yoga ends. A Hatha Yogi starts his Sadhana with his body and Prana; A Raja Yogi starts his Sadhana with mind; and a Jnana Yogi starts his Sadhana with Buddhi and will. A Hatha Yogi gets different kinds of Siddhis when the Kundalini reaches the different Chakras. A Raja Yogi gets Siddhis by his Yogic Samyama by combined practice of Dharana, Dhyana and Samadhi at one and the same time.

8. Different Paths

The spiritual path is thorny, percipitous and keen like the edge of a razor, but nevertheless has been trodden by men of

strong determination, undaunted spirit and indomitable energy. When once you make up your mind to tread the path everything becomes smooth and easy. There is descent of grace from the Lord. The whole spiritual world will back you up. The path will directly take you to the realms of Infinite Bliss.

Just as one coat will not suit Mr. John, Mr. Tom, Mr. Banerjea or Mr. Iyer, so also one path will not suit all people. There are four paths to suit four kinds of temperament. They all lead to the same goal, the attainment of ultimate Reality. Roads are different but the destination is the same. The four paths that are inculcated for the achievement of this ultimate Truth from the different standpoints of the man of action or the busy working man, the emotional or devotional man, the mystic man, or the philosopher or the man of reason and will, are respectively termed Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga.

The four paths Karma, Bhakti, Raja and Janana Yoga are not antogonistic to

one another, but on the other hand are complementary. Religion must educate and develop the whole man, his heart, intellect (head), and hand. Then only perfection will come in. One-sided devolopment is not commendable. Karma Yoga purifiies and develops the hand. Bhakti Yoga destroys Vikshepa and develops the heart. Raja Yoga steadies the mind and makes it one-pointed. Jnana Yoga removes the veil of ignorance and develops will and reason. Therefore, one should practise the four Yogas. He can have Jnana Yoga as the central basis and can practise the other Yogas as auxiliaries to bring in rapid progress in the spiritual path.

DEFINITION TO ILLUSTRATION

9. Easy Steps in Yoga

The World :

1. Krodha.
2. Lobha.
3. Ahamkar.
4. Kama.
5. Moha.
6. Mada
7. Matsarya.
8. Damba.
9. Darpa.
10. Irshai.
11. Asuya
12. Tapas (fevers).
13. Troubles.

Royal Path :

14. Nishkamya Karma.
15. Yama.
16. Niyama.
17. Asan, Pranayam.
18. Shat Sampat.
19. Guru Bhakti. & Seva.
20. Sravana.
21. Manana.
22. Pratyahara.
23. Dharana.
24. Dhyana & Samadhi

Jnana Yoga :

18. to
21. ... } as above.
24. Nidhidhyasan. & Samadhi.

Raja Yoga :

25. Yama.
26. Niyama.
27. Asana.
28. Pranayam.
22. Pratyahara.
23. Dharana.
24. Dhyana & Samadhi.

Hatha Yoga :

25. Shat Karmas.
26. Niyama.
27. Asan, Pranayam.
28. Mudras, Bandhas.
22. Pratyahar,
23. Dharana.
24. Dhyana.. & Samadhi.

Bhakti Yoga :

29.
30.
31.
32. } Navavidha Bhakti. Guru seva.
33.
34.
35.

24. Dhyana & Samadhi.

Pictures : Lord Christ, Krishna, Siva, Rama, Shankar.

Colours : Yellow—Bhakti Yoga. Red—Hatha Yoga. Blue—Raja Yoga.

10. A Short Study of the Chart

Now at a glance you will find that the whole white paper represents the unlimited, unconditioned, all-pervading Brahman, Atma or Purusha. It is also clear that Devas, Sun, Moon, Stars, Earth, Ocean and every atom exist in Him.

The mountainous parts though mentioned apart, are in reality existing within the world. It is drawn to explain the different steps higher and higher in the spiritual path.

The world is enveloped in ignorance and bound. All are groaping in darkness. From every side piercing arrows of Kama, Krodha, Ahamkar, etc., attack the people. Nothing seems to be good. The world is full of impurities. Dark colour denotes ignorance. Again poverty, earthquakes, cyclones, floods, thunder, small-pox, plague, etc., are threatening at every monent. People are suffering in this way from their birth till death and they call it 'enjoyment' like the pig that enjoys in the gutter.

The Lord of mercy, Siva, is always sending forth His Grace by His glance at the world. But a few only grasp His glance by their purity, and escape from the clutches of the world.

Now, the confusion comes as they find several paths leading to the same Goal. They do not know what will happen on the path and what would be the next step. With the same confusion, they proceed by the path that is near to them.

The path marked with yellow colour represents Bhakti Yoga. There is very little trouble on the way. The path is broad, smooth and safe. The pilgrim never feels tired on the way. Fruits and halting places and all other conveniences are in plenty on the way.

The one difficulty is that the path is too long. Gradually he crosses step by step. After the step 32, the path is steep. But one gets sufficient strength by His grace to proceed further. After a long time he

reaches the step Dhyana and from there he gets Jnana and moksha.

The next path marked with blue colour denotes Raja Yoga. This path is not so broad as Bhakti Yoga. Different steps of Sadhana are clearly explained in this book.

Hatha Yoga is represented in red colour in the chart. The path is very dangerous. After certain stage there is no clear way. The path is very steep and slippery. This is suitable only for a few strong people. If he is misled in the narrow path, his life becomes miserable. If he is strong enough to proceed further and futher he will have to join the Raja Yoga Sadhana.

THE EASY STEPS : This is a beautiful combination of the paths. Harmonious combination of different paths leads a man to the Highest very easily and quickly. The path is very clear and convenient. There is no difficulty at all as in other individual paths. There are beautiful steps throughout the way. The moment a man

comes out of the world, the first step is Nishkamya Karma. The aspirant must practice certain exercises that are necessary for him, even though they are described under other Yogas. This is a harmonious combination.

GENERAL: It is clear that there are four clear paths, Bhakti, Raja and Hatha Yoga ; and another path, a combination of the three paths. There is no other way to get Moksha without crossing the step Dhyana. All the different paths should meet at 24 (Dhyana). Though the paths are different, the goal is the same. The four paths are intended to suit the different temperament of people. All the vices of the world can affact a man only till he reaches a Guru. But Kama and Ahamkar affect in the beginning and piercing the mountain proceed further to the aspirants till they are perfectly established in Dhyana. The one Supreme Being is called by various names Siva, Christ, Ram, etc.

Have the chart in a prominent place in your house or keep it always in your pocket.

Do Tratak on the picture and visualize the different paths and easy steps that will lead you to the goal, Samadhi. By constant study of this chart and steady practice of the instructions given, you will be able to reach the goal without any difficulty.

11. Period of Sadhana

(SUTRA 1—14)

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ।

स : this (practice), तु : and, दीर्घकाल : for a long period, नैरन्तर्य : without any break, सत्कार : with perfect devotion, असेवितः : when practised well, दृढभूमि : firm ground, fixed, steady.

Practice becomes fixed steady when practised for a long time, without any break and with perfect devotion.

NOTES

Constant, steady application is indispensably requisite for perfect control of mind and attainment of Asamprajnata Samadhi which alone can fry all the seeds (Samskaras). Therefore, constant and intense practice is

needed for a long period of time. Then only the wandering mind will come under your perfect control. Then only where-ever it is directed, it will be ever at rest. Without practice nothing can be achieved. The practice should be accompanied by perfect faith and devotion. If there is no faith and regularity success in the practice is impossible. The practice should be done till one gets perfect control of mind.

12. What is Vairagya

(SUTRA 1—15)

दृष्टानुश्रविकविषयवितृष्णस्यवशीकारसंज्ञा वैराग्यम् ।

दृष्ट : seen, अनुश्रविक : heard, scriptural, विषय : enjoyments, वितृष्णस्य : of him who is free from hankering for, वशीकार : control, संज्ञा : consciousness, वैराग्यम् : non-attachment.

That particular state of mind, which manifest in one who does not hanker for objects seen, or heard and in which one is conscious of having controlled or mastered those objects, is non-attachment.

NOTES

It is only when the mind is absolutely free from attachment of all sorts that true knowledge begins to dawn and Samadhi supervenes. Drishta : perceptible objects are the objects of this world. Secret powers, attainment of Heaven, states of Videha and Prakritilaya, etc., are all scriptural. One should be perfectly free from all sorts of temptations. Samadhi comes by itself when the Yogic student is established in perfect Vairagya. Para Vairagya is the means of Asamprajnata Samadhi. There are four stages in Vairagya : (1) *Yatamanam:* This is attempt not to allow the mind run to sensual objects. (2) *Vyatirekam* : Some objects attract you and you are endeavouring to cut off the attachment and attraction. Slowly Vairagya develops for these objects. Then Vairagya matures. When some objects tempt and attract you, you should ruthlessly avoid them. You will have to develop Vairagya for these tempting objects and it must mature also. In this stage you are conscious of your degree of Vairagya towards

different objects. (3) *Ekendriyam*: The Indriyas stand still or subdued, but the mind has either Raga or Dwesha for objects. Mind is the only Indriya that functions now independently. (4) *Vasikaram*: In this highest stage of Vairagya, the objects no longer tempt you. They cause no attraction. Indriyas are perfectly quiet. Mind also is free from likes and dislikes. Then you get supremacy or independence. You are conscious of your supremacy. Without Vairagya no spiritual progress is possible.

One anna of pleasure is mixed with fifteen annas of pain. Pleasure that is mixed with pain, fear and worry is no pleasure at all. If you begin to analyse carefully this one anna of pleasure, it will dwindle into airy nothing. You will find that it is a mere play of the mind. Wake up. Open your eyes. Develop Viveka. You cannot get the real happiness from finite objects that are conditioned by time, space and causation. Nitya, Nirupadhika, Niratisaya Ananda, eternal, infinite bliss that is independent of objcts can only be

had in the immortal Spirit or Atma, the Indweller of your heart. Therefore, shun the external things ruthlessly, you can develop Vairagya. Vairagya is the foundation stone for the spiritual path.

Why do men run after sensual pleasures? What is their idea of happiness? Do Samskaras force them to repeat the same sensual acts? Is man a creature of environment or circumstances? Can he not obliterate the Samskaras by suitable means?

On account of ignorance man runs hither and thither to seek happiness in objects. A little ginger bread and a sweetmeat, a son and a young wife, some position and power and some money in the bank to boot, will fill the heart with joy and will calm his nerves. That is all he wants. Bliss of Atma, supersensuous Ananda and peace, spiritual ecstacy are unknown to him. He dislikes it also. He hates people who talk on higher sublime matters. Man can obliterate his Samskras by Purushartha.

(right exertion). He is not a creature of circumstances. He is the master of his destiny.

Amidst the din and boisterous bustle of worldly activities, there come moments of tranquility and peace, when the mind for the time being, however short it may be, soars above the filthy worldy things and reflects on the higher problems of life viz., "Whence ? Where ? Whither ? Why of the universe ? Who am I ?" The sincere enquirer becomes serious and extends his reflections. He begins to search and understand the Truth. Discrimination dawns on him. He seeks Vairagya, concentration, meditation and purification of body and mind and eventually attains the highest knowledge of Self. But the man whose mind is saturated with worldly Vasanas is quite heedless and is irresistably carried away by the two currents of Raga and Dwesha and tossed about helplessly in the tumultous Samsaric stream of worldly concerns.

How uncertain is sensual life in this world! If you constantly think of the transitory nature of sensual pleasure and its concomitant evils of miseries, worries, troubles, anxieties and premature death, then you can slowly develop Vairagya. The Vairagya that momentarily, comes out on the loss of wife, children or propety, will not help you much. Vairagya, born of discrimination will bring in spiritual progress.

In the presence of sensual pleasures, spiritual bliss cannot exist just as darkness cannot exist in the presence of light. Therefore, show extreme contempt towards all worldly objects. Destroy desire. Turn the mind away from the sensual objects. You can devlop Vairagya.

13. Para Vairagya

(SUTRA I—16)

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ।

तत् : that, परम् : supreme, पुरुष : the Purusha, ख्यतेः : due to the knowledge, गुण : the qualities, वैतृष्णम् : non-attachment, indifference.

Para Vairagya or supreme non-attachment is that state wherein even the attachment to the qualities (Sattwa, Rajas and Tamas) drops owing to the knowledge of Purusha.

NOTES

The Vairagya described in the previous Sutra is Apara Vairagya (lower one). Now comes supreme Vairagya. In the former state, there is preponderence of Sattwa. Sattwa is mixed with Rajas. But there is absence of Tamas. The Yogi gets Siddhis and becomes a Videha or Prakritilaya. The Yogi with Para Vairagya rejects the Siddhis also and gets Sakshatkara or Darshan of Purusha. In ordinary Viragya there is a trace of Vasanas and Samaskaras. But in Para Vairagya, Vasanas and Samskaras are fried in toto. In Para Vairagya there will be no desire at all. Perfect desireless state is Para Vairagya. In Gita Sloka 59 of Chapter II, you will find : "Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme." This is the state of Para Vairagya.

14. Auxiliaries to Yoga Sadhana

Though particular stress is not laid in Raja Yoga, on certain points, there are some that are very useful for Yoga Sadhana which I will tell you in brief. They are useful to all aspirants.

Food plays a prominent role in Yoga Sadhana. An aspirant should be very careful in the selection of articles of Sattwic nature especially in the beginning period of his Sadhana. Purity of food leads to purity of mind. Sattwic food helps meditation. Milk, ghee, wheat, cream butter, fruits, etc., are Sattwic articles. Heavy food leads to Tamasic state and induces sleep. Mithahara plays a vital part in keeping up perfect health. A man of Mithahara can tide over a host of ailments. A glutton is quite unfit for Yoga Sadhana.

Places of cool climate are required for Yoga practices. You must select a place where you can stay all through the year, in winter, summer and rainy seasons. You

must be in a place where there will be no disturbances. Do not have frequent wanderings from place to place in the beginning of your Sadhana. Select a secluded place. You will have quick progress.

Para Vairagya or the supreme non-attachment is that state, wherein, even the attachment to the qualities (Sattwa, Rajas and Tamas) drops owing to the knowledge of Purusha.

15. Obstacles in Yoga

(SUTRA I—30)

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानव-स्थितत्वानि चित्तविक्षेपस्तेन्तरायाः ।

व्याधि : disease, स्त्यान : Dullness, संशय : doubt, प्रमाद : carelssness, आलस्य : laziness, indolence, अविरति : worldli-mindedness, or sensuality, भ्रान्ति दर्शन : mistaken notion or illusion, अलब्ध भूमिकत्व : missing the point, अनवस्थितत्व : instability, चित्तविक्षेपाः : causing distractions of the mind, ते : these, are the अनन्तरायाः : obstacles.

Disease, dullness, doubt, carelessness, laziness, indolence, worldli-mindedness,

or sensuality, mistaken notion or illusion, missing the point, instability, causing distractions of the mind, these are the obstacles.

NOTES

Diseases arise through the disturbance in the equilibrium in the three humours viz., wind, bile and phlegm. If there is more phlegm, the body becomes heavy. You cannot sit for a long time in the Asan. If there is more Tamas in the mind, you bacome lazy. Diseases may be due to irregularity in taking food, unwholesome food that cannot agree with the system, late vigil overnight, loss of seminal energy, checking the urine and faeces. Diseases can be removed by the practice of Asan, Pranayam and physical exercises, meditation, dietetic adjustment, fasting, purgatives, enema, bath, suntreatment, sufficient rest, etc. First diagnose the case and find out the cause for the disease and then try for a remedy or consult some doctors.

In Styana, the person is unfit to do any practice on account of inexperience in the line and lack of Samskaras of previous births. It is indisposition of the mind to work. Dullness, laziness, etc., can be eradicated by Pranayàm, Asan and active habits. Doubt is whether it is this or that. Such indecisive notion is doubt. The Yogi is not able to proceed further in the path of Yoga. He will doubt whether all that is said in the Yoga Shastras are true or not. This can be dispelled by right knowledge, Viveka, Vichara, study of Scriptures and by Satsang with Mahatmas.

Avirati is that tendency of the mind which unceasingly longs keenly for one or the other kind of sensual enjoyment on account of attachment. This is destroyed by Vairagya, looking into the faults of worldly objects and worldly life, such as, impermanence, diseases, death, old age, miseries, etc., and constant Satsang with dispassionate Mahatmas and study of books on Vairagya.

Bhranti-darshan is mistaking an undesirable state as the most desirable one due to illusion. Missing the point is going astray from the right path, Samadhi, from falling into the clutches of Siddhis. Mistaken notion is removed by Satsang with Yogins. Missing the point and instability are removed by developing more Vairagya and doing constant and intense Sadhana in seclusion. Anavasthitatva or instability is that fickleness of the mind which does not allow the Yogi to remain in the state of Samadhi, even though he has reached it with great difficulty. Maya is powerful. There is many a slip between the cup and the lip. These obstacles do not come to those who do Japa of OM as stated in Sutra 24 of Chapter II.

When slight difficulties appear, do not stop the practice. Find out suitable means to eradicate the obstacles. Plod on till you get the highest Asamprajnata Samadhi. Success is bound to come if you are sincere and steady in Sadhana.

16. Causes of Distractions

(SUTRA I—31)

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।

दुःख : pain, दौर्मनस्य: despair, अङ्गमेजयत्व : tremor of the body, श्वास : inhalation, प्रश्वासाः : exhalation, विक्षेप : oscilation or tossing of mind, सहभुवः : companions.

Pain, despair, tremor of the body, inhalation, exhalation are the companions of the causes of distraction.

NOTES

The above signs follow in the train of the obstacles enumerated in the Sutra 30 of Chapter I. Pain is that which gives uneasiness for the mind. Despair is the unsteadiness of the mind caused by non-fulfilment of some desire. When the mind is distracted, the inhalation and exhalation are not in a normal condition. There is evidently abnormal state of breathing. In Gita Sloka 60 of Chapter II you will find: "The turbulent senses do violently snatch away the mind of even a wise man, striving for

perfection." This is distraction. You should be very careful. Have regular and steady, systematic practice of concentration. Do not be unnecessarily alarmed by the above causes of distractions. They will soon pass off by repetition of OM, self-surrender to God and repeated practice in concentration and meditation. Adjust your diet also. Take light, Sattwic, nourishing, substantial food. You be alright soon. Have perfect trust in God and be steady in your Sadhana. These obstacles come only at other times of concentration. When the Seer identifies with his own native state, there cannot arise such obstacles. Refer to Sutra 4 of Chapter I.

17. Remedy for Distractions

(SUTRA 1—32)

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।

तत् : Their, प्रतिषेध : prevention, अर्थम् : for, एक : one, तत्त्व : subject, अभ्यासः : intense practice.

To prevent these, (one should have) intense practice on one subject.

NOTES

Intense concentration on one thing will obviate the above accompaniments of distraction. Increase your Vairagya also. Select any object or form that you like best and fix the mind there for some time. This is Dharana. Steady practice will remove all the obstacles or stumbling blocks on the way. Refer to the Chapter on Dharana for detailed informations. Perfect control of mind and Indriyas is required to completely destroy the distractions. Practice of Tratak, steady gazing at a particular point, is an effective exercise to remove Vikshep.

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CHAPTER III

YAMA

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YAMA

1. Eight Accessories of Yoga

(SUTRA 11—29)

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।

यम : Restraint, नियम : religious observances, आसन : posture, प्राणायाम : cotrol of breath, प्रत्याहार : abstraction of Indriyas, धारणा : concentration, ध्यान : meditation, समाधि : super-conscious state or trance, अष्टौ : eight, अङ्गानि : accessories or limbs.

Restraint, religious observances, posture, control of breath, abstraction of Indriyas, concentration, meditation, super-conscious state or trance, are the eight accessories of Yoga.

NOTES

The eight accessories of Yoga described above are like the eight steps in the path of Raja Yoga. They all should be practised in the order given. You will not be bene-

fitted if you take to the practice of Asans, pranayama without practising Yama, Niyama. Yama, Niyama are the very foundation of Yoga. The practice of Yama gives tremendous ethical power. If you want to take up M.Sc., course, you will have to start from the infant standard, pass through the different stages of first standard, second standard and so on and then enter the college course. Even so, you will have to go stage by stage, step by step, in the Yogic couress also.

2. Benefits of the Accessories

(SUTRA II—28)

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।

योग : Of Yoga, अङ्ग : (eight) accessories or limbs, अनुष्ठानाद् : the practice, अशुद्धि : impurity, क्षये : on the destruction, ज्ञानदीप्तिः : the light of wisdom, आ : leading to, विवेकख्यातेः : discriminative knowledge.

On the destruction of the impurities through the practice of the (eight)

accessories of Yoga, arises the light of wisdom, leading to the discriminative knowledge.

NOTES

Yama is the practice of Ahimsa, Satyam, Asteya, Brahmacharya and Aparigraha. Niyama is the observance of the five canons viz., Saucha, Santosha, Tapas, Swadhyaya and Ishwar Pranidhana. By practising Yama and Niyama, the Yogic student purifies his mind. By practising Asan, he gets steadiness and firmness of body. By practising Pranayam, he removes the tossing of mind and destroys Rajas and Tamas. By practising Pratyahara, he gets mental strength, peace of mind and inner life. By the practice of Dharana, he gets Ekagrata state of mind. By practising Dhyana, he fills the mind with divine thoughts. By practising Samadhi, he destroys the seeds of births and deaths, and gets immortality and Kaivalya, the final beatitude, the highest end of human life.

By the practice of the eight Angas of

Yoga, dirt of the mind (*Five Kleshas) is removed and discrimination of Prakriti-Purusha comes by itself. Then the Yogi attains Kaivalya.

3. What is Yama

(SUTRA 11—30)

तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहायमः ।

तत्र : Among these (accessories), अहिंसा : abstinence from injury and killing, सत्य : truthfulness, अस्तेय : abstinence from theft or falsehood, ब्रह्मचर्य : continence, अपरिग्रह : abstinence from avariciousness, यमाः : are the restraints.

Among these accessories, abstinence from injury and killing, truthfulness, abstinence from theft or falsehood, continence, abstinence from avariciousness or greed, are the restraints.

NOTES

Yama is the very foundation of Yoga, without which the superstructure of Yoga

*Explained in the Chapter on "MIND."

cannot be built. Practice of Yama is really the practice of Sadachara (right conduct). The noble eightfold path of Buddhists deal with the practice of Yama only. In every religion you will find this to be the foremost. Manu says : "*Ahimsa satyasteyam saucham-indriya nigraha*—harmlessness, truth speaking, refraining from theft, control of senses; this is the essence of Dharma." Great emphasis is given in every chapter of Gita on the practice of Yama.

Patanjali Maharishi mentions the above five chief items for practice in Yama. According to Sandilya Rishi, the practice of Saucha, Daya, Arjava, Dhriti and Mithahara is included in Yama. Saucha is external and internal purity. Washing the hands, taking baths, etc., are for external purity. Filling the mind with pure divine thoughts is internal purity. Daya is mercy or compassion; in all places, for all creatures. Arjava is the keeping up of balance of mind while doing actions. Dhriti is fortitude or mental power of endurance. Mithahara is moderation in eating.

4. Universal Vows

(SUTRA II—31)

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमाः महाव्रतम्

जाति : Class, देश : place, काल : time समय : circumstances, अवच्छिन्ना : not limited by, सार्वभौमा : universal, महाव्रतम् : the Great Vows.

(These restraints) are the Great Vows, universal, not limited by class, place, time and circumstances.

NOTES

The restraints are Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. This Sutra refers to all the above restraints. Some may have certatin conditions and exemptions in observing certain restrainls. One may have a principle not to kill anything on newmoon day. When such conditions and exemptions are laid down, then the practice of restraints are not considered to be perfect. They should not be limited by class, place, time or circumstances. The restraints should be practised at all times, in all places, by one and all,

in all circumstances. They should be practised in thought word and deed.

5. Ahimsa

(SUTRA II—35)

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः

अहिंसा : Abstinence from injuring and killing, प्रतिष्ठायां : being established, तत्सन्निधौ : in his (the practioner's) presence, वैरत्यागः : hostilities are given up.

Abstinence from injuring, killing, being established, all hostilies are given up in the presence of the practitioner.

NOTES

Ahimsa is not causing of pain to any creature in any way, at any time, in thought, word and deed. The other restraints that follow have their origin in this. These are meant to make this restraint perfect. You will not be benefitted much by taking to the practice of the other four restraints without the practice of Ahimsa. Giving up of animal food also comes under

Ahimsa, because it is not obtainable without himsa of some kind.

If you hurt another man or cause another to commit injury to others or even approve of another doing so, it is equally sinful. Action and reaction are equal and opposite. If you injure another it is bound to react on you whether in this moment or at a future date. You will have to suffer anyhow in return. If you remember this law, you will not commit any injury.

According to Tilak's school of thought,if by the murder of a dacoit thousands of lives could be saved, it is not considered as himsa. Ahimsa and himsa are relative terms. Some say that one can defend himself with instruments and use a little violence when he is in danger and this also is not considered to be himsa. A Sannyasi should not defend himself and use violence even when his life is in jeopardy. English people generally shoot their dear horses and dogs when they are in acute agony, and when there is no way of

relieving their sufferings. They wish that the soul should be immediately freed from the physical body. Motive is the chief factor. It underlies everything. The term 'hostilities are given up' means, that all beings, men, animal, birds and poisonous creatures would approach the practitioner without fear and would do no harm from him. Their hostile nature disappears in them in his presence. The rat and the cat, the snake and the mongoose and others being natural enemies to each other give up their hostile feelings in the presence of the Yogi who is established from Ahimsa. Lions and tigers can never do any harm to such a Yogi. The wolf and the lamb, the frog and the cobra will play in his presence. Such a Yogi can give definite orders to lions and tigers. They will obey. This is called as Bhoota Siddhi, obtainable by the practice of Ahimsa. The practice of Ahimsa will culminate eventually in realisation of unity and oneness of life, Adwaitic consciousness. It will enable one to obtain cosmic love.

6. Satya

(SUTRA 11—36)

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।

सत्य : Truthfulness, प्रतिष्ठायां : being established, क्रिया : action फल : fruition, अश्रयत्वं : bestowal.

Speaking truth, when established, leads (the Yogi) to the bestowal of fruits for actions.

NOTES

Speaking truth is the most important qualification of a Yogi. In Hitopadesa you will find: 'If truth and one thousand Ashwameta Yajnas are weighed in a balance, truth alone will outweigh." In Mahabharata also we find: "The four Vedas on the one side, well-studied to-gether with all their Angas and Upangas are far out-weighed by truth alone on the other." Such is the importance of truth.

God is truth. He can be realised by speaking truth and observing truth in

thought, word and deed. Truthfulness, equalty, self-control, absence of envious emulation, forgiveness, modesty, endurance, absence of jealousy, charity, thoughtfulness, disinterested philanthropy, self-possession, and unceasing and compassionate harmlessness, are the thirteen forms of truth.

Some persons hold that a lie, that is calculated to bring immense good, is regarded as truth. Suppose an unrighteous king has ordered a Sage to be hanged without any cause. If the life of this Sage can be saved by uttering a falsehood, the falsehood is only truth. These are all limited by circumstances. According to Sutra II—31, these restraints should not be limited by class, time, space and circumstances, if one wants to practise them perfectly. By speaking truth always in all circumstances, the Yogi acquires Vak Siddhi. Whatever he thinks or speaks, turns to be true. He can do anything even by mere thought.

7. Asteya

(SUTRA II—37)

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्

अस्तेय : Non-stealing or abstinence from theft, प्रतिष्ठायां :when established, सर्व : all kinds of, रत्न : wealth, उपस्थानं : approach.

Non stealing or abstinence from theft, when established, all kinds of wealth approach (the Yogi).

NOTES

The third restraint is in abstaining from theft. The pilfering nature should be completely annihilated. One should be satisfied with what he gets through honest means. Besides actual illegal appropriation, taking away the property or things of others, the very thought of any such gain should not enter the mind. Hoarding money is really theft. You should not keep anything more than the actual necessity. Eating more than what is actually necessary is also considered as theft. When a man has powerful Indriyas and uncontrolled mind, he wants

many things for his own sensual enjoyment. If he could not get the objects of enjoyment and satisfy his desires, then the pilfering nature enters his mind. By constant thinking, he does the actual theft. Therfore the real cause for theft is too many desires and indisciplined Indriyas. To abstain from theft, one should slowly curb desires and discipline the Indriyas and control the mind. In this Sutra it is assured that you will completely give up the evil habit of theft, then the desired thing and all kinds of wealth will come to you by themselves.

8. Brahmacharya

(SUTRA 11—38)

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।

ब्रह्मचर्य : Celibacy, continence, प्रतिष्ठायां : being established, वीर्य : vigour, लाभः : gained, obtained.

By the establishment of celibacy, vigour is gained.

NOTES

If semen is preserved by the observance of Brahmacharya, and transmuted into Ojas Shakti, the spiritual and intellectual power will increase. This is the fundamental qualification of an aspirant. Brahmacharya is the most important virtue for Self-realisation. Brahmacharya is purity in thought, word and deed. The very idea of lust should not enter the mind. No Yoga or spiritual progress is possible without continence. In Gita you will find the importance of Brahmacharya in the IV and VIII chapters. Since I have already given in my 2 parts of "BRAHMACHARYA," various effective methods for getting established in Brahmacharya, I will pass on to the next Sutra.

9. Aparigraha

(SUTRA II—39)

अपरिग्रहस्थैर्ये जन्मकथंता संबोधः ।

अपरिग्रह : Abstinence from greed, स्थैर्य : being established, जन्म : existence or births, कथंता : the how of, संबोधः : knowledge.

When abstinence from greed is established, comes the knowledge of the how of existence or births.

NOTES

Aparigraha is freedom from greed or covetousness. One should not keep or try to get in possession anything beyond the very necessaries of life. Gifts from others affect the mind of the receiver. As people are extremely selfish, they make presents with various motives. These motives affect the receiver. The mind of the receiver becomes impure by receiving gifts. A student of Yoga should, therefore, avoid gifts. "Who was I ? How was I ? What is this ? What shall I be ? How shall I be ?" In this shape comes to him the knowledge of his own experience in the past, present and future. He becomes independent and free. His mind becomes pure. Everything becomes quite clear to him. He gets a memory of past life also.

CHAPTER IV

NIYAMA

CHAPTER IV

NIYAMA

1. What is Niyama

(SUTRA II—39)

शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ।

शौच : Internal and external purity, सन्तोष : contentment, तपः : mortification, स्वाध्यय : study of scriptures, ईश्वरप्रणिधानानि : worship of God or self-surrender, नियमाः : observances.

The observances are (the practice of) internal and external purity, contentment, mortification, study of scriptures, and worship of God or self-surrender.

NOTES

Niyama is the second accessory of Yoga. It is the practice of purity, contentment, mortification, study and worship. Patanjali Maharishi mentions these five observances under Niyama. According to Sandilya Rishi, Tapas, Santosh Astikya, Dana, Ishwara Pujana, Siddhanta Sravan, Hrih, Mati, Japa and Vrita come under Niyama.

Through the practice of Krichara and Chandrayana Vritas, in accordance with Shastric injunctions, one purifies himself. His body gets emancipated. The sins are destroyed. The Indriyas are controlled. The passion-nature of the mind gets subdued. This is Tapas. Contentment with whatsoever one obtains of its own accord without effort is Santosh. Astikya is firm, unshakable belief in the existence of God, in the words of the Guru, in the truths inculcated in the Vedas and the merits or demerits of actions stated in the Vedas. Dana is the distribution of money, cloth, food, grains, etc., earned lawfully at the sweat of the brow, with faith, to deserving persons without expectation of fruits and without the idea of agency. Ishwara Pujana is the worshipping of Lord Hari, Siva, Krishna or Rama with pure love, intense faith and single-minded devotion. Siddhanta-sravana is the enquiry into the right significance of Vedant. It is the study and reflection of the nature of Brahman and the right significance of 'Tat Twam Asi' Mahavakhya. Hrih is the

feeling of shame one experiences when he does certain actions which are not in accordance with the injunctions of the Vedas and rules of society. Mati is the faith in the paths prescribed by the Vedas for attainment of God-consciousness or Self-realisation. Japa is the repetition of the Mantra into which one is duly initiated by the Guru or spiritual guide and which is not contrary to the rules of the Vedas. Vrata is the regular observance of or refraining from the actions prescribed or prohibited by the Vedas. The practice of Krichara, Chandrayana Vritas come under this heading. Krichhara Vrita is fasting for 12 days. The observer of the Vrita drinks only some water. Many sins are destroyed by the practice of this Vrita.

2. Kriya Yoga

(SUTRA II—1)

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।

तपः : Mortification, स्वाध्याय : study of scriptures, ईश्वरप्रणिधानानि : self-surrender, क्रियायोगः : the Yoga of purification.

Mortification, study of scriptures, self-surrender are the Yoga of purificatory action.

NOTES

In the previous Sutra, Saucha, Santosh, Tapas, Swadhyaya and Pranidhanani are described under Niyama. Here in this Sutra, three observances of these five are taken under the heading "Kriya Yoga." Everyone of the item will be considered separately in the subsequent Sutras.

3. Benefits of Purification

(SUTRA 11—2)

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।

संमाधि : Superconscious state, भावनार्थ : for acquiring or bringing about, क्लेश : afflictions, तनूकरणार्थः : for attentuating, च : and.

(Kriya Yoga is practised) for acquiring Samadhi and for attentuating the afflictions.

NOTES

The practice of Tapas, Swadhyaya and Ishwarapranidhana are intended to

attentuate the afflictions and for preparing the mind for entering into Samadhi. They are for the purpose of purifying the mind of its impurities and for destroying distractions.

Purification is of two kinds. They are internal (mental) and external (physical). Mental purity is more important. Physical purity is also needed. Cleanliness is next to godliness. Physical, external purity alone is of no value. Much time must not be wasted in attending to external washing. By so doing, you forget the eternally pure Atma. The afflictions of the mind mentioned in this Sutra are described under Sutra II—3.

4. Benefits of External Purification

(SUTRA II—40)

शौचात्स्वाङ्गजुगुप्सापरैरसंसर्गः ।

शौचात् : By the purification, स्वाङ्ग : for one's own body, जुगुप्सा : disgust, परैः : with others, असंसर्गः : cessation of contact, not associating.

By the purification, comes the disgust for one's own body and cessation of contact with others.

NOTES

The purity referred to here is physical or external purity. When the body is impure, one purifies it. Again it gets impure. Again he purifies it. He wants to keep the body always pure but it constantly gets impure. Gradually he gets disgust over the body which is full of impurities. Since the same dirt and impurity is in the body of others, he ceases contact with others. Slowly the body idea drops as he always thinks of the ever pure Atma. Moha and Mamata for the body vanish. Lust disappears. The next Sutra refers to the benefits of the internal purification.

5. Benefits of Internal Purification

(SUTRA II—41)

सत्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।

सत्वशुद्धि : On the purity of Sattwa, सौमनस्य : cheerfulness of mind, एकाग्र्य : One-pointed-

ness of mind, इन्द्रियजय : conquest of the organs or senses, आत्मदर्शन : realisation of Atma, योग्यत्व : fitness, च : and

On the purity of Sattwa, arise cheerfulness of mind, one-pointedness of mind, conquest of the senses or organs, and fitness for the realisation of Atma.

NOTES

The fruits of mental purity is described here. The mind becomes Antarmukha, inward, as a result of the conquest of senses. As the distractions drop away, there is concentration of mind. By getting Antar Saucha, the mind becomes fit for the realisation of Atma. Increase in Sattwa cause cheerfulness. Tamas produces gloom. If there is always cheerfulness, remember that you are progressing in Yoga. This is an important sign of spiritual growth. Many Yogic practitioners put on 'sunday faces' or castor oil faces when they come outside to give interview to the visitors. They are under delusion that people will take them for

advanced Yogins. There must be always joy and smile in the face of Yogis. Then only they can radiate joy to others. Sri Ramanuja also puts down cheerfulness as an important measure for developing Bhakti. Joy is the very essence of Purusha. In Gita you will find in Sloka 2 of Chapter XIV: "When the wisdom light streameth forth from all gates of the body, then it may be known that Sattwa is increasing." Prakash on the face is Santosh. The means for getting Santosh is given in the next Sutra.

6. Santosh

(SUTRA II—42)

संतोषादनुत्तमः सुखलाभः ।

संतोषाद् : By contentment, अनुत्तमः : supreme, सुख : happiness, लाभः : gained, obtained.

Supreme happiness is obtained through contentment.

NOTES

You will find in Yoga Vasishta that Santosh, Santi, Vichar and Sat Sang are

the four sentinals in the door of Moksha. If you have Santosh, the other three will come by themselves. Santosh, contentment, is one of the important virtues for an aspirant. Riches and poverty are not counted by the amount of wealth one keeps. A king, if he keeps too many desires and if he wants more, is considered to be a beggar. If a beggar, if he is contended with what he has, is really a king. From contentment comes the supreme happiness. If a man has no contentment, his mind will be always wandering. It will be impossible to do concentration and other Yogic practices. Therefore contentment should be developed by all aspirants.

7. Tapas

(SUTRA II—43)

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।

काय : The physical body, इन्द्रिय : senses, सिद्धि : occult powers, अशुद्धि : impurity, क्षयात् : due to destruction, तपसः : through mortification.

Through Tapas, mortification, due to the

destruction of impurities, arise psychic powers in the body and senses.

NOTES

By Tapas, the mind, speech and Indriyas are purified. Fasts, and all religious observances that are laid down in Dharma Shastras and the rules of Yama and Niyama, Asana, Pranayama, etc., come under Tapas. In Gita Chapter XVII, the three Slokas from 14 to 16 describe three kinds of Tapas, viz., Tapas of body, Speech and mind. Psychic powers are the 8 Siddhis, Anima, Mahima, etc. All these Siddhis can be acquired by the steady practice of Tapas. Manu says: "He whose speech and mind are pure and ever carefully guarded, obtains all the fruits that are obtained by means of Vedant." By the performance of Tapas, all Kleshas (afflictions) and impurities can be destroyed.

8. Swadhyaya

(SUTRA II—44)

स्वाध्यायादिष्टदेवतासंप्रयोगः ।

स्वाध्यायद् : By study of scriptures, इष्टदेवता : tutelary deity, संप्रयोगः : communion.

By study of Scriptures comes the communion with the tutelery deity.

NOTES

Swadhyaya is the study of scriptures such as Gita, Upanishads, Ramayana, Bhaghawat, etc. The study should be done with concentration. You should understand what you have studied and try to put in your everyday life all that you have learnt. There will be no benefit in your study, if you do not exert to live up to the teachings of the scriptures. Swadhyaya includes also Japa, the repetition of Mantras. By constant study and its practice in daily life will lead one to have communion with God.

9. Ishwarpranidhāna

(SUTRA II—45)

समाधिसिद्धिरीश्वरप्रणिधानात् ।

समाधि : Superconscious state, सिद्धि : attainment, ईश्वरप्रणिधानात् : by self-surrender.

By self-surrender comes the attainment of Samadhi, super-conscious state.

NOTES

The self-surrender should be free, perfect, unconditioned, and ungrudging. Then the Samadhi will come by itself. This Pranidhana is further dealt with in Sutra 1—23.

CHAPTER V

BHAKTI IN YOGA

CHAPTER V

BHAKTI IN YOGA

1. Who is Ishwara

(SUTRA I—24)

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।

क्लेश : Afflictions, कर्म : works, विपाक : fruition, आशयैः : vehicles, अपरामृष्टः unaffected by, पुरुष-विशेषः : particular soul, ईश्वरः : God.

God is a particular soul unaffected by afflictions works, fruition, and vehicles.

NOTES

Yoga of Patanjali Maharishi is a complement of Sankhya philosophy of Kapila. Kapila denies the existence of an Ishwar. He says that Prakriti can do everything. Patanjali Maharishi admits the existence of an Ishwar. This philosophy hence derives its significant name Sa-Ishwar Sankhya. Ishwar of Patanjali is neither the personal God of the Bhaktas nor the impersonal Brahman of Vedantins. His God is a

peculiar Purusha, completely free from all afflictions, works, fruition and vehicles.

2. Source of Knowledge

(SUTRA I—25)

तत्र निरतिशयं सर्वज्ञबीजम् ।

तत्र : In Him, निरतिशयम् : the highest limit, सर्वज्ञ : omniscience, बीजम् : seed.

In Him is the highest limit of the seed of omniscience.

NOTES

The nature of Ishwara is described in Sutras 24, 25 and 26. The way to develop devotion for Ishwara is described in the Sutras 27 and 28. The fruits of devotion are described in Sutra 29. Infinite knowledge is God. Vayu Purana says: "Omniscience, eternal satisfaction, eternal knowledge, independence, non-decreasing power, infinite power—these six are said to be the Angas of the Great Lord." Knowledge, non-attachment, Aishwarya, Tapas, Truth, forgiveness, Dhairyam or

endurance, power of creation Atma Swaroopajnanam or knowledge of Self and being the Adhishtan or substratum for everything and of all activities—these are the ten unchangeable (Avyayas) qualities that always exist in God.

3. The Guru of All

(SUTRA I—26)

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।

स : He (Ishwar), एष : this, पूर्वेषामपि : of even the ancients, गुरुः : teacher, कालेन : time, अनवच्छेदात् : not conditioned by.

He (God), being unconditioned by time, is the teacher of even the ancients.

NOTES

The ancient teachers were conditioned by time. But this Ishwara is Adi-Guru, who is not conditioned by time. The magazine of power and knowledge is within. The help of a Guru is very necessary to awaken this knowledge. No spiritual progress is possible without the aid of a Guru. That Guru who removes the veil of

aspirants and obstacles and throws light on their path, who is omniscient, who exists in the past, present and future, who is independent is God or Ishwar.

4. Name of Ishwar

(SUTRA I—27)

तस्य वाचकः प्रणवः ।

तस्य : Him (Ishwara), वाचकः : connotes, प्रणवः : the sacred syllable OM.

The sacred syllable OM connotes Him (Ishwar).

NOTES

Study Mandukhya Upanishad. You will have a detailed, elaborate explanation of this sacred syllable OM. OM is everything. In the bible you will find : "In the beginning there was a word ; the word was with God. The word itself is God." This word is OM. This world and the Vedas take their origin from OM. In Gita you will find : "OM, the one-syllabled Brahman, reciting, thinking upon Me, he

who goeth forth, abandoning the body, he goeth on the highest path." Lord Krishna says: "I am Omkar. I am Pranava in all Vedas. Of speech, I am Ekakshara, the one-syllable." In Upanishads you will find: "OM is the bow; the mind is the arrow; Brahman is the target; know this Brahman with concentration; hit the target with Ekagrata; just as the arrow becomes one with the target, the individual soul will become identical with Brahman." OM has got four feet, Akara, Ukara, Makara and Ardhamatra; representing Viswa, Tejas, Prajna and Turiya.

A Sankalpa arose in Brahman. He wished: "May I become many." The physical vibration of OM in the physical plane corresponds to the original vibration in God when Srishti began. All the trinities, Sattwa, Rajas and Tamas; Brahma, Vishnu and Siva; preservation, creation and destruction; Jagrat, Swapna and Sushupti; A, U and M; etc., are contained in OM. The glory of OM cannot be adequately described.

The syllable OM is the most appropriate name of the Supreme Self. Just as man is pleased when addressed by a name dear to him, so also God is pleased when this name OM is used. The greatness of this monosyllable is furtker proved by the fact of its being frequently used in the beginning and end of Japa, sacrifice and study of the Vedas. A Mantra has no life without OM. The first Mantra of the first chapter of the Chandogya Upanishad is: "One ought to meditate upon the syllable OM."

Lord Yama says to Nachiketas : "The goal which all the Vedas uniformly extol, which all acts of Tapas speak of, and wishing for which men lead the life of celibacy, the life of a Brahmacharin, that goal I tell you briefly. It is this OM."

'Pranava' means that which is always new. Pranava is unchanging and eternal. The relation between Sabdha and its meaning is Parinama Nitya and not Kutastha Nitya. Purusha only is Kutastha Nitya. Parinama Nitya is changing eternal. Kutastha Nitya is unchanging eternal.

There are three factors in the comprehension of a word *e. g.*, milk. (1) the word 'milk.' (2) the object 'milk' and (3) the idea of 'Milk' in the mind. Languages are different in different countries, but the ideas are the same. Sound symbols vary. The idea of water is the same in all persons, but the sound-symbols are different viz., water in English ; Pani in Hindustani ; Jal in Bengali and so on. OM is the basis for all sounds. All languages emanate from OM. The sound 'OM' starts from Nabhi and ends by closing the lips. Amen is only a modification of OM. You analyse and dissect any word. You will find OM there. All sound-symbols are centered in OM. That is the reason why OM is recognised as a common name for God for all religionists. The vibrations of OM can blow up a big mountain. Such is the power of OM. Every word has a corresponding object in the world. All words emanate from OM. Therefore in OM the world exists ; in OM it is dissolved in cosmic Pralaya ; and in OM it subsists. OM is the highest flower or offering for God.

5. Japa of Om

(SUTRA 1—28)

तज्जपस्तदर्थभावनम् ।

तद् : Its, जपः : repetition, तद् : its, अर्थ : meaning, भावनम् : meditation.

Its repetition and its meditation with meaning (should be practised).

NOTES

The aspirant gets one-pointed mind by the repetition of OM. Avarana and Vikshepa slowly vanish. Japa is of three kinds, viz., Vaikhari (verbal), when the Japa is done loudly ; Upansu (semi-verbal), when the Japa is done in a whisper or humming mild tone : and Manasic (mental), when the Japa is done through the mind without moving the lips. The fruits of Upansu Japa are a thousand times more powerful than the Vaikhari Japa, and the fruits of Manasic Japa are a lakh of times more powerful than the Vaikhari Japa. Mental Japa can be kept up even during work. It continues automatically during

sleep also through force of habit. Beginners should do Vaikhari and Upansu' Japa. The significance of OM must be remembered during Japa. This is very, very important. The relation of the word and its meaning is eternal.

The mind of the Yogi who constantly repeats the Pranava and habituates the mind to the constant remembrance of the idea it carries, becomes one-pointed. The mind feels bliss in the one Lord alone. God showers His blessings on the Yogi. He gets the fruit of Samadhi and Kaivalya. You must make the Bhavana or the understanding of the significance of OM enter the mind over and over again by constant practice until it becomes part and parcel or the very substance of the mental existence. The Japa of OM should always be accompanied by meditation on Ishwara. Mere parrot-like repetition or gramaphonic repetition will not produce the maximum benefits. It has its own effects. OM serves as a boat to cross this ocean of Samsara. OM is a good companion for the mind. Just as soap

washes cloth, so also OM washes the impurities of the mind. If you eat oranges twelve times, the force of Samskara and Vasana is increased in the mind. The greater the force of the Samskara, the greater the force of the Vasana for orange. Repetition strengthens the force of habit. By constant repetition of OM or any other Mantra, the force of spiritual Samskaras is increased. This is a great asset for you in the spiritual path. It will not allow the mind to run into the old grooves of Vishaya Vasanas or old ruts for sensual things.

6. Benefits of Japa

(SUTRA 1—29)

ततःप्रत्यक्चेतनाधिगमोप्यन्तरायाभावश्च ।

ततः : Thence, प्रत्यक् : individual, चेतन : soul, अधिगमः : cognition, अपि : also, अन्तराय : obstacles, अभावः : removal, च : and.

Thence comes the cognition of the individual soul and also the removal of the obstacles.

NOTES

Through the grace of Ishwara, the Yogi will not get any disease. The divine grace will descend when one repeats OM and meditates on its meaning with concentration. Japa makes the mind inward (Antarmukha Vritti), and removes all physical and mental obstacles. As OM and Ishwar are inseparable, fixing the mind on OM means the fixing the mind on Ishwara. Doing Japa on OM is the remembrance of Ishwar.

7. Benefits of Devotion

(SUTRA 1—23)

ईश्वरप्रणिधानाद्वा ।

ईश्वर : Ishwar, प्रणिधानाद् : devotion and self-surrender, वा : or.

Or, by devotion and self-surrender to God.

NOTES

In Sutra 20 of Chapter I, it is stated that Asamprajnata Samadhi is obtained by "faith, energy, memory, meditation and

discernment." Success in Samadhi is speedier for those who have intense Vairagya. This is given in Sutra 21. And now in this Sutra it is given: "Or by devotion and self-surrender to Ishwara." That is, success is rapid in attaining Asamprajnata Samadhi by devotion to Ishwara. The devotee should have total, ungruding, unreserved self-surrender to Ishwara. He should entirely depend upon Ishwara. He should not keep any secret desire or egosim for his self-gratification. He should not expect any kind of reward, even admiration, gratitude, thanks, for his services. He should completely dedicate himself and all his actions to the will of the Supreme Being. This is Ishwara-pranidhana. It is true devotion.

8. Instructions on Bhakti

Five things are indispensably requisite in Bhakti Marga. Bhakti should be of a Nishkamya Type. It should be Avibhacharini also. It should be Sadat (continuous) like Taila Dhara (flow of oil). The aspirant should observe Sadachara (right

conduct). He should be very serious and earnest in his devotional practices. Then only realisation of God will come very quickly.

No development of Bhakti is possible without Sadachara (right conduct). Just as a disease can be cured by medicine as well as by dietetic adjustment, so also realisation of God can be had by devotion and Sadachara. Bhakti is the medicine. Sadachara represents dietetic adjustment.

If you remove a fish out of water and place it on the shore it will flutter with intense agony. It will be thirsting for re-entry into the water. If you keep a boy in the cold water of the Ganges for a short time, he will be greatly agitated. He will shriek and yell out. He will be eager to come out of water. When the house of a man has caught fire, the owner of the house runs immediately to the Municipal office to get the fire-brigade for extinguishing the fiire. He takes immediate steps. If the

aspirant has the same thirsting, the same feeling, the same earnestness or seriousness for realising God as the fish has for getting into the water, as the boy has for getting out of the water, and as the man whose house is on fire has for getting the fire-brigade, he will have realisation of God in this very second. There is no doubt of this. Oh! aspirants be very serious and earnest in your devotional practices. Run now to the Lotus feet of the Lord. Those people who are not serious and earnest about their devotional practices have lost this world on this end and God on the other end. They are hanging in the air with head downward like Trisanku. Pitiable indeed is their lot!

What is Jnana? Just as you see the thread in cloth, clay in pots and jars, gold in ornaments, iron in various kinds of implements, wood in chairs, benches and stools, so also see God or Atman in man, in every being and to feel that God is seated in your heart and in the hearts of all :

"Vasudeva Sarvamithi." It is Jnana. Bhakti, when it gets ripe, brings Jnana. When Bhakti gets matured Jnana dawns by itself. The fruit of Ananya Bhakti is Jnana. Bhakti is the seed or the mother. Jnana is the son or the friut.

Bhakti Yoga and Jnana Yoga are not incompatibles like acids and alkalis. One can combine Ananya Bhakti (onepointed devotion) with Jnana Yoga. The fruit of Bhakti Yoga is Jnana. Highest love (Para Bhakti) and Jnana are one. Perfect knowledge is love. Perfect love is knowledge. Sri Shankara, Adwaita Kevala Jnani was a great Bhakta of Lord Hari, Hara and Devi. Jnana Deva of Alandi, a great Yogi, was a Bhakta of Lord Krishna. Lord Chaitanya (Gauranga Maha Prabhu) of Bengal was a fine Adwaita Vedanta scholar, and yet he danced in streets and market places, singing Hari's names. Appayya Dikshitar, a famous Jnani of Adaipalam, author of Siddhanta Lesha and various other Vedantic books, was a devotee of Lord Siva. It behoves, there-

fore, that Bhakti can be combined with much advantage with Jnana.

CHAPTER VI

ASANA

CHAPTER VI

ASANA

1. What is Asana

(SUTRA II—46)

स्थिरसुखमासनम् ।

स्थिर : Steady, firm, सुख : pleasant, comfortable, आसनम् : posture

Asana is steady, pleasant posture.

NOTES

Patanjali Maharishi does not lay much stress on either Asanas or Pranayama. He has not mentioned about Kundalini also in any of the Sutras. Hatha Yogins have developed Asanas and Pranayama as a separate branch of Yoga later on. They pay much attention to Asanas and Pranayama and to open the Kundalini. Hatha Yoga is physical Yoga. Raja Yoga is a mental Yoga. Where Hatha Yoga ends, there Raja Yoga begins. Hatha Yoga and Raja Yoga cannot be separated. They are

interdependent. Asana ia the third Anga of Raja Yoga.

In Swetaswatara Upanishad Chapter II, Sloka 8, you will find : "Keeping the upper parts, the chest, neck and the head erect and equal to the other parts of the body, subduing within the heart the senses together with the mind, let the wise by the raft of Brahman cross over all the fearful torrents of the world." Again in Gita it is mentioned in Chapter VI, Sloka 13 : "Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, and not looking around.

Greater emphasis is given in all the Scriptures for keeping up the head, chest and body erect and steady. In the beginning stage of practice, Sadhaks in concentration and meditation sit in any way they like. They are particular to see that the head, neck, chest and body are erect. But later on, after a few minutes, the body beings to shake. Whenever the body is tossed, the mind also is disturbed. The trunk also begins to form

a curve even without the knowledge of the Sadhaks. To avoid this trouble, the Rishis of yore have formulated four Asanas viz., Siddhasana, Padmasana, Swastikasana and Sukhasana for practising Pranayam and Dhyana. Of the four Asanas, Siddhasana and Padmasana are very, very useful.

Padmasana

Sit on the ground over a blanket or a seat made of Kusha grass or a deer skin or a tiger skin. Spread the legs forward. Slowly bring the right foot and keep it over the left thigh. Then bring the left foot and carefully place it over the right thigh. Keep the head, neck and the trunk erect. Keep the hands on the knees. Or you can make a finger-lock and keep the locked hands over the left ankle. This is very convenient for some persons. Or you can place the left hand over the left knee and the right hand over the right knee, palms facing upwards and the index finger touching the middle portion of the thumb. This is Chin Mudra. If this posture, Padmasana, is not

suitable, you can take recourse to Siddhasana.

Siddhasana

Place one heel at the anus. Keep the other heel on the root of the generative organ. The feet or the legs should be so nicely arranged that the ankle joints should be in a line or touch each other. Hands can be placed as in Padmasana. This is Siddhasana. There are some other varieties in Siddhasana. Difference lies in keeping the heels. Refer to the book : Yoga Asanas*

2. How to get Asanajeya

(SUTRA II—47)

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।

प्रयत्न : Effort, practice, शैथिल्य : mild and steady, अनन्त : infinite, endless, समापत्तिभ्याम् : (mind) transforming itself or meditation.

By mind and steady practice and meditation on the Infinite.

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*Detailed instructions with illustrations of various other Asanas are given in my book : "YOGA ASANAS."

NOTES

When you meditate on the Infinite, the mind is taken away from the body. Asana will becme quite steady. If the mind becomes steady, the body also will become steady. Some take the word "Ananta" as the great serpent with 1000 heads which upholds the earth. If you meditate on the great serpent, then also the Asana will become steady. In Sutra 25 of Chapter III, you will find that a man gets the strength of an elephant by contemplating on the elephant. By contemplating on Hanuman, one gets the power of Hanuman. In the same way if you contemplate on the steady Ananta that holds the earth, you will get the steadiness in posture.

If you can sit in one Asana firm then you have attained Asana Jeya, mastery over posture. You will have to practise this gradually. First start with half an hour and then gradually increase the period. In three months' steady, regular practice, one can attain Asanajeya. When the Asana becomes steady you will not feel the body

at all. You will experience great pleasure. If your sit in a posture that is not comfortable, then you may feel pain and the mind gets disturbed. Therefore in the previous Sutra a comfortable posture is prescribed.

3. Benefits of Asana

(SUTRA II—48)

ततोद्वन्द्वानभिघातः ।

ततः : Then (when Asanajeya is obtained), द्वन्द्व : the pairs of opposites, अनभिघातः : free from the disturbance.

Then (when Asanajeya is obtained), (the practitioner) is free from the disturbance of the pairs of opposites.

NOTES

The pairs of opposites are heat and cold, pleasure and pain, etc., which constitute all our worldly experiences. If you get mastery over one Asana, then only you are fit for taking up lessons in Pranayam and Dhyana.

Asana checks the wandering habits and removes Rajas and cures many kinds of

diseases. One can easily concentrate and nicely meditate when the Asana has become firm and steady.

4. Instructions on Asanas

When you sit on the posture, think: "I am as firm as a rock. Nothing can shake me." Give these suggestions to the mind a dozen times. Then the Asana will become steady soon. You must become a living statue when you sit for Dhyana. Then only you will be able to sit for three hours or even more at a stretch.

If there is pain in the legs after some time, stretch the legs and shampoo them for five minutes and again sit on the Asana. When you advance, you will not experience any pain. You will experience on the other hand immense joy. Never change the Asana like Padmasana for a few days and then Siddhasana for another few days and so on. Stick to one particular Asana and practise it ragularly.

There are some other Asanas that are very useful such as Sirshasan, Sarvangasan,

Paschimottanasan, Matsyendrasan, etc. Beginners should not neglect all these because they are described in Hatha Yoga books. They are excellent Asanas for the preservation of good helth and Brahmacharya. Without these two viz., health and Brahmacharya, nothing can be done in the spiritual path. Students of Raja Yoga should have a steady and healthy mind. And so, the body also should be healthy and strong. These wonderful Asanas can be harmoniously combined by Raja Yogic students also. I have seen many Sadhaks in a sickly condition with very poor physique and delapidated constitution. They can simply close their eyes and sit like a statue. But they could not manipulate their minds in the proper direction and attain success in Raja Yoga. Since I have already published a separate volume on "Asanas," I will pass on to the next chapter.

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CHAPTER VII

PRANAYAM

CHAPTER VII

PRANAYAM

1. What is Pranayam

(SUTRA II— 9)

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।

तस्मिन् : That (Asana), सति : being acquired, श्वास : inspiration, गति : movements, विच्छेदः : cessation of ; प्राणायामः : Pranayam or control of breath.

That (Asanajeya) being acquired, follows Pranayam or the control of breath—the cessation of the movements of inspiration and expiration.

NOTES

Pranayam is said to be the union of Prana and Apana. Pranayam in the language of Yoga, means, the process by which we understand the secret of Prana and control it. He, who has grasped this Prana, has grasped the very core of cosmic life and activity. He who has con-

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quered and controlled this very essence, has not only subjected his own body and mind, but every other body, mind and power in this universe. Thus, Pranayam or the control of Prana is that means by which the Yogin tries to realise in this little body the whole of cosmic life, and tries to attain perfection by getting all the powers in the universe. His various exercise and training are for this end. A comprehensive knowledge of Prana and its function is absolutely necessary for Pranayam. Here, I will give you a short description. For detailed information and different exercise, refer to my book "Science of Pranayam."

2. What is Prana

"He who knows Prana knows the Vedas", is the important declaration of the Srutis. You will find in Vedanta Sutras :—"For the same reason, breath is Brahman." Prana is the sum-total of all energy that is manifest in the Universe. It is the sum-total of all the forces in nature. Heat, light, electricity,

megnetism are all the manifestations of Prana. All forces, all powers, and Prana spring from the fountain or common source—Atma. Whatever you behold in this sense-world, whatever moves or works or has life, is but an expression or manifestation of Prana. The Prana is related to the mind and through mind to the will and through will to the individual soul, and through this to the Supreme being. If you know how to control the little waves of Prana working through the mind, then the secret of subjugating universal Prana will be known to you. That, which moves the steam engine of a train and a steamer, that which makes the aeroplane glide in Akasa; that which causes the motion of breath in lungs; that which is the very life of this breath itself is Prana.

Pranavadins or Hatha Yogins consider that Prana Tattwa is superior to Manas Tattwa, the 'mind principle.' They say, Prana is present even when the mind is absent during slumber. It is through the vibrations of psychic Prana

that the life of the mind is kept up and thought is produced. You see, hear, talk, sense, think, feel, will and know through the help of Prana. Prana is the very essence of cosmic life, that subtle principle which evolves the whole universe into its present form and which is pushing it towards its ultimate goal. The Prana may be defined as the finest vital force in everything which becomes visible on the physical plane as motion and action and on the mental plane as thought.

Though Antakarana is one, yet it assumes four names viz., Manas, Buddhi, Chitta and Ahamkar according to the different functions it performs. Likewise, though Prana is one, it assumes five forms viz., Prana, Apana, Samana, Udana and Vyana according to the different functions it performs. This is termed as Vritti Bheda. The principal Prana is called as Mukhya Prana. The function of Mukhya Prana is respiration; Apana does excretion ; Udana does

deglutition; Vyana performs circulation of blood; and Samana does digestion.

3. Yoga Nadis

Nadis are the astral tubes made up of astral matter that carry the subtle Prana. It is through these Nadis that the vital force or Pranic current moves. Since these are made up of subtle matter, these cannot be seen by the naked eyes. These Yoga Nadis are not ordinary nerves, arteries and veins that are known to Vaidya Sastra. The body is filled with innumerable number of Nadis that cannot be counted. Nadis play a vital part in this Yoga. These subtle tubes—Yoga Nadis—have influence in the physical body.

4. Chakras

Wherever there is an interlacing of several nerves, arteries and veins, that centre is called as "Plexus." Similarly there are plexuses or centres of vital forces in the Sukshma Nadis. These are called as Chakras or Padmas. All

Nadis spring from Kanda. It is in the junction where the Sushumna Nadi is connected with the Muladhara Chakra. Of the innumerable Nadis, Ida, Pingala, and Sushumna are the most important. Ida and Pingala Nadis are on the two sides of the spinal cord and Sushumna is within the spinal canal. Ida operates through the left nostril and Pingala through the right nostril. When the breath operates through Sushumna, the mind becomes steady. This steadiness of mind is termed "Unmani Avastha," the highest state in Raja Yoga. If you sit for meditation when Sushumna is operating, you will have wonderful meditation. When the Nadis are full of impurities, the breath cannot pass through the middle Nadi. So, one should practise Pranayam for the purification of Nadis.

5. Prana and Mind

The mind of a man can be made to transcend ordinary experience and exist on a plane higher than that of reason

known as superconscious state of concentration and gets beyond the limit of concentration. He comes face to face with facts which ordinary consciousness cannot comprehend. This ought to be achieved by proper training and manipulation of the subtle forces of the body, so as to cause them to give an upward push to the mind into the higher regions. When the mind is so raised into the superconscious state of perception, it begins to act from there and experience higher facts and higher knowledge. Such is the ultimate object of Yoga. The control of the vibratory Prana, means to a Yogin, the kindling of the fire of Supreme Knowledge, the realisation of the Self.

6. Prana and Breath

That which travels in the nerves of the physical body is gross Prana. That which moves in astral tubes or Yoga Nadis of the astral body is subtle Prana or psychic Prana. Breath is an external effect or manifestation of gross Prana. There is intimate connection or close

relationship between the gross Prana and subtle Prana. Otherwise Hatha Yoga is impossible. Just as the stoppage of the fly-wheel of an engine brings about the stoppage of all other wheels in a factory, so also, the control or stoppage of the external breath leads to the efficient stoppage or control of the whole gross and subtle Prana of this physical and mental factories. Hence Pranayam exercises are practised.

If mind and Prana cease to exist, then thought will not arise in any way. Both these are one only, like the flower and its odour or a sesamum seed and the oil in it. Prana and mind stand to one another in the relationship of the supporter and the supported. If either of them is slain, then the other also will cease to exist. The destruction of both will confer Moksha on all. "The function of mind belongs to Prana; from Prana or life proceeds all." This is from Chandogya Upanishad V-14, 15. If Prana departs

from the body, all functions of organs cease immediately.

7. Pranayam Exercises

(SUTRA 11—50)

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टोदीर्घसूक्ष्मः ।

बाह्य : External, अभ्यन्तर : internal, स्तम्भ : restraint or holding process, वृत्तिः : manifestation, देश : place, काल : time, सख्या : number, परिदृष्ठः : regulated, दीर्घ : long, सूक्ष्म : subtle.

Pranayam is of long duration or subtle according to the external, and internal restraint or holding process regulated by place, time and number.

NOTES

Purak, Rechak aud Kumbhak vary according to place, time and number. The period of Kumbhak must be gradually increased. Kumbhak gives strength. If you want to increase the Kumbhak for more than three minutes the help of a Yogic Guru by your side is very necessary. You can suspend the breath for 2 or 3

minutes without the help of anybody. This is quite sufficient for all persons for purifying the nerves and for steadying the mind and for purposes of health. By place is meant the inside or outside the body and the particular length of the breath in the act. It is calculated by Yogis that the breath is respectively 12, 16, 4, 8, and O finger-breadths long according to the Tattwas; Prithvi, Apas, Tejas, Vayu or Akasa. Time is the duration of these, which is counted by Matra: 12 Matras for Purak, 48 Matras for Kumbhak and 24 Matras for Rechak. Matra means a measure, or time-unit. Some take one second as one Matra. The time taken in making three rounds of the knee with the palm of the hand, neither very slowly nor quickly and snapping the fingers once, is called a Mantra. The twinkling of an eye is sometimes taken as one Matra by some. Time taken by one normal respiration is taken as one Matra. Time taken up in pronouncing the monosyllable OM is regarded as one Matra. This is very

convenient for practice. Many Pranayam practitioners adopt this time unit in their practice.

Number refers to the number of times the Pranayam is done. One should do by gradual practice 80 times in the morning, 80 in the evening and 80 at night and 80 times at mid-night. When Prana comes under the control of the Yogi, it is called Prana-jeya or conquest of Prana.

When the breath flows towards the left nostril, it is called Ida or Chandra Nadi, When it flows through the right nostril it is called Pingala or Surya Nadi; and when it flows through both nostrils, it is called Sushumna or Agni. Meditation is very conducive when Sushumna is operating. The breath flows for two hours in each nostril. This time is distributed as follows (2½ Naligais for one hour). Prithvi flows for 1½; Apas Tattwa 1¼; Tejas 1; Vayu Tattwa ¾; and Akasa Tattwa for ½ Naligais. If you read Swara Udhaya, you will understand these points fully.

In Patanjali Yoga Sutras there is a description of Kevala Kumbhak in Sutra 51 of Chapter II. This is a very advanced course. One should practise from stage by stage, step by step for getting success in the advance course. We have seen before, that, subtle Prana has intimate connection with the respiration. By regulating the inhalation, exhalation and retention, one can understand and control the subtle Prana. For the regulation of respiration and for the practice of Kevala Kumbhak, the following exercises will help the Sadhaks.

8. Preliminary Exercise

Sit on Padmasana or Siddhasana. Slowly inhale the air through both the nostrils without making any sound. Do not retain the breath. Immediately exhale the air very, very slowly. Repeat this process ten or twenty times both morning and evening. Practise this regularly for three months. Then you can attempt for the Sukh Purvak exercise where there is retention of breath.

Inhalation is termed as "Purak". "Rechak" exhalation, and "Kumbhak" is retention of breath. Swasa refers to Purak and Praswasa refers to Rechak. This is given in Sutra 49 of Chapter II.

9. Sukh Purvak Pranayam

(Easy Comfortable Pranayam)

Sit on Padmasana or Siddhasana in your meditation room. Close the right nostril with the right thumb. Draw in air slowly through the left nostril. Now close the left nostril also with the little and ring fingers of the right hand. Retain the breath as long as you can comfortably do. Then exhale very, very slowly through the right nostril after removing the thumb. Now half the process is over.

Then draw in the air through the right nostril as soon as you completely exhale. Retain the breath as long as you can after closing the right nostril

and then exhale through the left nostril after removing the little and the ring fingers. These six processes constitute one Pranayam. To start with do 10 Pranayams in the morning and 10 in the evening. Gradually increase the number to 20 in each sitting. Gradually increase the period of Kumbhak also. Have a Bhavana (mental attitude) that all the Deivi Sampat as mercy, love, forgiveness, Santi, joy etc., are entering your system alongwith the inspired air and all the Asura Sampat such as lust, anger, greed etc., are being thrown out along with the exhaled air. Repeat OM or Gayatri mentally during Purak, Kumbhak and Rechak. Hard-working Sadhaks can do 320 Kumbhaks in four sittings at the rate of 80 in each sitting. This pranayam exercise removes all diseases, purifies the Nadis, steadies the mind in concentration, improves digestion, increases the digestive power helps in maintaining Brahmacharya and enables one to attain Kevala Kumbhak in due course of practice.

10. Kevala Kumbhak

(SUTRA 11—51)

बाह्यभ्यन्तरविषयाक्षेपीचतुर्थः ।

बाह्य : External, अभ्यन्तर : internal, विषय : position आक्षेपी : beyond, चतुर्थः : fourth.

The fourth (Pranayam exercise) is going beyond the internal and external positions.

NOTES

In the previous Sutras, three kinds of Pranayama exercises are given, viz., internal, external, and the period of suspension. In this Sutra the highest stage of Pranayama is given, going beyond internal (Purak), and external (Rechak).

This exercise is Kevala Kumbhak wherein is neither Purak nor Rechak. There is Kumbhak only. This is for advanced Yogins. Kumbhak is of two kinds viz., Sahita and Kevala. That which is coupled with inhalation and exhalation is termed as Sahita Kumbhak, which is described in Sukh Purvak. That which is devoid of Purak and Rechak is Kevala Kumbhak.

When you get mastery in Sahita, it is said :' "When after giving up of inhalation and exhalation, one holds his breath with ease, it is Kevala (absolute) Kumbhak." He attains the state of Raja Yoga. The practitioner attains perfection in Yoga.

11. Benefits of Pranayama

(SUTRA II—52)

ततः क्षीयते प्रकाशावरणम् ।

ततः : Then, क्षीयते : destroyed, प्रकाश : light, आवरणम् : the covering, the veil of ignorance.

Then the covering of the light is destroyed.

NOTES

The ignorance caused by the Karma covers the light of knowledge. By the practice of Pranayama this covering is destroyed by the development of concentration and knowledge. The next Sutra says that the power of concentration increases by Pranayam as the distractions are removed thereby.

12. Mind fit for Concentration

(SUTRA II—53)

धारणासु च योग्यता मनसः ।

धारणासु : For concentration, योग्यता : fitness, मानसः mind.

The mind becomes fit for concentration.

NOTES

The mind becomes quite steady after Pranayam. It can be fixed at any point. By the practice of Pranayam, Rajas and Tamas which screen the light of Purusha are destroyed. Then the real nature of the Purusha is realised. There is no Tapas greater than Pranayam. It causes Chitta Suddhi, Nadi Suddhi and Mano Suddhi. Pranayam practice destroys the Karmas which hurl down a man in various sorts of activities. Karmas also act as a screen that destroys the purity of intellect. Pranayam serves as a Prayaschitta (that which nullifies the effects of Karma) for all sorts of sins. It removes the Doshas in the body, Indriyas and mind. Pranayam practice steadies the mind. Vikshepa

is destroyed. Mind gets Ekagrata state. Constant practice enables one to observe perfect Brahmacharya.

13. Hints on Pranayam Practice

1. In the early morning answer the calls of nature and then sit for the practice. Pranayam should be practised in a well-ventilated room. Pranayam requires deep concentration and attention. Do not keep anyone by your side.

2. Before the practice, clean the nostrils thoroughly. When you finish the practice take a cup of milk after 10 minutes. Do not take bath immediately after Pranayam.

3. Some people twist the muscles of the face when they do Kumbhak. It should be strictly avoided. It is a symptom to indicate that they are going beyond their capacity. Such people cannot have a regulated Rechak, Purak and Kumbhak.

4. Pranayam can be performed just before Japa and Meditation. It will

make the body light and you will enjoy your meditation. The Asana should be steady when you practise Pranayam and Dhyana. Do not scratch the body every now and then during Pranayam practice.

5. In the beginning of practice you should observe some time-unit for doing Purak, Kumbhak and Rechak. The ratio is 1 : 4 : 2. When you have advanced in the practice, you need not distract the mind in counting and keeping time-unit. The lungs will tell you when you have finished the required rounds.

6. Do not perform Pranayam till you are fatigued. Take a few normal breaths after some Pranayam. That will give you relief. Do not make any sound when you do Purak and Rechak.

7. You should not expect the benefits after doing it for 2 or 3 minutes only for a day or two. Regular, steady practice is needed for a long time.

8. Pranayam cannot bring about Manonasa (annihilation of mind). The Vrittis are quietened only temporarily. You should practise Dharana, Dhyana and Samadhi.

CHAPTER VIII

MIND

CHAPTER VIII—PART 1

MIND

1. Modifications of Mind

(SUTRA 1—5)

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।

वृत्तयः : Mental modifications, पञ्चतय्यः : five kinds, क्लिष्टाः : painful, अक्लिष्टाः : not painful.

The mental modifications are five kinds, (some) painful and (others) not painful.

NOTES

If you want to suppress the modifications, it is necessary for you to have a comprehensive understanding of these modifications. The painful Vrittis have to be controlled by the not-painful Vrittis, and these in turn have to be mastered by Para Vairagya or absolute non-attachment or dispassion or indifference to sensual enjoyments. The painful Vrittis are those which bring the afflictions and become the field for the growth of the vehicle of actions

(Karmasaya). Vrittis that emanate from Rajas and Tamas are all painful ones. All Vrittis that proceed from Sattwa Guna are not-painful ones. Through Vairagya and Abhyasa the painful Rajas-tamasic Vrittis are to be controlled. Good samskaras are generated by Vairagya and Abhyasa.

2. Five Modifications

(SUTRA 1—6)

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।

प्रमाण : Right knowledge, विपर्यय : wrong knowledge, विकल्प : imagination, निद्रा : sleep, स्मृतयः : memory.

They (the modifications) are right knowledge, wrong knowledge imagination, sleep and memory.

NOTES

All the above five kinds of modifications are dealt with in the subsequent five Sutras.

3. Pramana

(SUTRA 1—7)

प्रत्यक्षानुमानागमः प्रमाणानि ।

प्रत्यक्ष : Direct perception, अनुमान : inference, आगमाः : testimony, प्रमाणानि : right knowledge.

Right knowledge is direct perception or inference or testimony.

NOTES

Right knowledge is that which is unquestionably reliable and true. Right knowledge is right cognition. Wrong knowledge is misconception.

These Pramanas are helps or steps to attain knowledge of Self. They are of no use for one who is resting in his own native divine glory. A full-blown Yogi depends on his own realisation for his knowledge. He is not in need of these proofs. An ordinary man depends on Pratyaksha only for his knowledge. A little advanced man depends on Pratyaksha and Anumana. A little more advanced man depends on these three

proofs. Pratyaksha is that knowledge which is caused by the direct contact of any of the five senses of knowledge, viz., ear, eye, tongue, skin and nose with the objects of knowledge. Proofs are the right sources of knowledge. If there is no contradiction in your two perceptions, you can call it a proof or right condition. If there is contradiction, you begin to doubt at once. You see a river or mountain. You feel heat and cold. You taste an orange or mango. These are all Pratyaksha Pramana or direct cognitions. There cannot be any contradictions in these experiences.

If there is flood in a river, you infer that there ought to have been a heavy rain on the previous day. If you see smoke, you infer that there must be fire. These are all inferences. Inference is knowledge produced by a previous knowledge of the relation between a characterestic mark and the possessor of the mark. You see a clear sign and from that you come to the thing signified.

You see a table and infer that the table ought to have been made by a carpenter. You see their external universe and thereby infer that there must be a Creator. This is inference.

Testimony, Apta Vakhyam, Agama Pramana, Sabdha Pramana are all synonymous terms. A competent person is an Apta. He has omniscience. He is a Seer or a Sage who has direct knowledge or Aparokshanubhuti. He will not reason anything. The whole book of inner knowledge or knowledge of the Self is revealed to him like Amalaka fruit in the hand. His words serve as direct authority. There can never be any mistake in his statement. His words are infallible. The highest testimoney is the Veda (Agama), which has come out of the mouth of Ishwar. An Apta is a Seer who has Self-realisation. All his words are the gospel-truths. He has derived super-intuitional knowledge beyond the senses through Asamprajnata Samadhi. His words will not contradict reasoning and past human experiences. Sankhyas also have

three Pramanas like Raja Yogins. The Nyayics add Upamana (Analogy) to the above three. Vedantins have six proofs. In addition to the above three, they have Upamana, Anuplabdhi (non-presence) and Artha-patti (implication). These three come under the category of Anumana.

4. Viparyaya

(SUTRA 1—8)

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।

विपर्ययः : Wrong knowledge, मिथ्याज्ञानम् : unreal knowledge, अतद् : not its own, रूप : form, प्रतिष्ठम् : possessing.

Wrong knowledge is false perception whose real form is not of its own.

NOTES

The real Swaroop of one thing does not appear. A False form appears in its stead. I will give you a clear illustration. Mother-of-pearl is mistaken for silver. A post is taken for a man. A rope is mistaken for a snake. Viparyaya is wrong cognition

brought about by some defect either in the object itself or in the means leading to it. Doubt is also included in this.

5. Vikalpa

(SUTRA 1—9)

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।

शब्द : Mere words, ज्ञान : knowledge, अनुपाति : followed in consequence, वस्तु : reality, शून्यः nothing, destitute of, विकल्पः : imagination.

Imagination follows from mere words which have nothing in reality.

NOTES

As instances of Vikalpa : we have 'horns of a hare,' 'son of a barren woman,' 'lotus in the sky,' 'intelligence of Purusha,' 'head of Rahu,' etc. The difference between Vikalpa and Viparyaya lies in the fact that Vikalpa can hardly be removed by a careful observation of the object, as Viparyaya is. As soon as you closely observe, the notion of silver in the mother-of-pearl, or snake in the rope, disappears.

Mind havocs through the power of imagination. Imaginery fears of various sorts, exaggeration, concoction, mental dramatization, building castles in the air, are all due to the power of imagination. Even a perfect man full of health has some imaginary disease or other due to the power of imagination of the mind. A man may have a little weakness or Dosha (fault). When he becomes your enemy you at once exaggerate and magnify his weakness and Doshas. This is due to the power of imagination. Much energy is wasted on account of imaginary fears.

Whenever the minds of two friends are strained by ill-feelings, these minds begin to exaggerate and concoct things. Fault,finding nature increases. It is very difficult to get at the truth of the statements of these two broken friends with broken friendship. Their utterances are always coloured by their inner feelings. The power of imagination havocs now. Maya havocs through mind and its power of imagination. May peace be

unto them. May there be sympathy and better understandings amongst them.

I shall explain to you the nature of 'mental dramatization.' Mark the ways of the mind. During conversation with your friends the mind sometimes imagines in vain that it has hurt the feelings of your friend. It spends much of its energy in unnecessary feelings. You think: 'How can I see him to-morrow morning. He may be displeased with me.' Next morning when you meet him, nothing happens. Your friend starts a pleasing conversation and smiles. You are surprised. To your great astonishment the subject of talk takes quite a different turn altogether. A family man imagines when a severe epidemic of plague ravages: 'what shall I do if my wife develops plague and dies now. I have got six children.' This is his vain imagination. Nothing happens. Sometimes when the train moves slowly in the Pamban Bridge over the sea, near Rameshwar, the mind imagines: 'If the

bridge gives way now, what will become of me? I will be smashed to pieces.' A touch of fear creeps in. There are thousand and one ways of mental dramatization like these. The power of imagination plays a vital part in mental dramatization. To destroy Vikalpa, you must have right knowledge described in Sutra I—7.

6. Nidra

(SUTRA 1—10)

अभावप्रत्ययालम्बना वृत्तिनिद्रा ।

अभाव : Nothingness, प्रत्यय : cause, आलम्बना : support, वृत्ति : modification of mind, निद्रा : sleep.

Sleep is a modification of mind which has the cause of nothingness as its support.

NOTES

Sleep manifests when there is preponderence of Tamas, when Sattwa and Rajas subside and when there is no

knowledge of the external world. Ordinary people think that there is Vritti-Sunya in sleep. It is not so. As there is memory in you when you wake up and as you say when you wake up, 'I slept soundly; I knew nothing,' there ought to have been a particular kind of subtle wave in the mind during sleep (Abhavarupa Vritti). It should not be understood that sleep is no transformation or Vritti of the mind. If it were so, the remembrance: 'I slept soundly' would not follow on waking, for you never remember what you have not experienced. Sleep is a particular kind of Vritti. This must be controlled like other Vrittis if you want to enter into Samadhi.

7. Smriti

(SUTRA 1—11)

अनुभूतविषयासंप्रमोषः स्मृतिः ।

अनुभूत : Perceived, विषय : objects, असंप्रमोषः : not slipping away, स्मृतिः : memory.

Memory is the 'not slipping away' of the objects perceived.

NOTES

Remembrance is a function brought entirely by the residium or impression due to former experience. The objects cognised do not slip away from the mind. They come back to the surface of the conscious mind through the influence of Samskaras that are imbeded in the sub-conscious mind. Knowledge produced by recollecting impressions of past experiences is memory. The above five kinds of Vrittis come under the three categories, pleasure, pain or Moha (delusion or infatuation or fascination). Pramana, Viparyaya and Vikalpa are enjoyed in waking state. The Vasanas of these three Vrittis are enjoyed in dream.

CHAPTER VIII—PART 2

AFFLICTIONS OF MIND

1. What are the Afflictions

(SUTRA II—3)

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः।

अविद्या : Ignorance, अस्मिता : egoism, राग : attachment, द्वेष : hatred, अभिनिवेश : clinging to life, क्लेशाः : afflictions.

The afflictions are ignorance, egoism, attachment, hatred and clinging to life.

NOTES

All these disorders ruffle the mind like physical malady. Therefore they are great impediments to meditation. They hang upon man and make the qualities firm. They raise Vrittis and bring about fructification of Karmas by coming to depend upon one another for mutual support. If you eradicate Abhinivesha, Raga and Dwesha

currents will die. If you remove egoism, these two currents, like and dislike will vanish. The root for egoism, Raga, Dwesha and Abhinivesha is ignorance. If ignorance is destroyed by getting knowledge of Purusha through Samadhi, the other four Kleshas will die by themselves. The Karmas are supported by afflictions and the afflictions are supported by Karmas. This is mutual support. This is a Chakrika or cycle like the analogy of the seed and tree (Bhij—Vriksha Nyaya). These Kleshas develop the Mahat Tattwa, egoism and Tanmatras. These are the five ties that bind a man to the wheel of birth and death. The most important knot is ignorance (Hridaya Granthi). This is the fundamental cause. The other four Kleshas are the effects of ignorance. Pain and sin are ignorance only. These manifest in those who have forgotten the true all-blissful and eternally pure nature of Purusha. All the above five kinds of afflicitions are dealt with separately in the subsequent Sutras.

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2. What is Avidya

(SUTRA II—4)

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।

अविद्या : Ignorance, क्षेत्रम् : field, उत्तरेषाम् : for those that follow, प्रसुप्त : dormant, तनु : thinned विच्छिन्न : overpowered, उदाराणाम् : expanded condition.

Avidya, ignorance is the field of those that follow, whether they be in a dormant, thinned out, over-powered or expanded condition.

NOTES

Ignorance is the field or source for the four Kleshas *viz.,* Asmita, Raga, Dwesha and Abhinivesha. These four afflictions are only modifications or varieties of Avidya only. These afflictions have four stages. In Prasupta state, they are hidden or dormant like the tree in the seed. Videhas and Prakritilayas have got this state. In Tanu Avastha, they are in an attentuated condition like a thin thread. Yogins who do practice have got this state. They thin out one evil Vasana by developing the counter-current or contrary good Vasanas.

Anger is thinned out by developing mercy, love and forgiveness. In Vichchinna, they are in an overpowered state for the time being. When the husband fights with his wife, the love Vritts in him is for the time being in an over-powered state. The hatred Vritti is operating during the quarrel. As soon as the fight subsides, the love Vritti will manifest again in him when the wife smiles and speaks kind, loving words. In Udhara state, the Kleshas are very powerful. They operate with full force. Vichchinna Avastha and Udhara Avastha are present in worldly persons. They bind one to Samsara. He who has Tanu Avastha can control the afflictions. There is another state termed Daghdha Avastha wherein the Kleshas are fried out like burnt seeds. This exists in a full-blown Yogi who is established in Asamprajnata Samadhi.

3. Avidya Explained
(SUTRA II—5)

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।

अनित्य : Non-eternal, अशुचि : impure, दुःख :

pain, अनात्मन् : not-self, नित्य : eternal, शुचिः : pure, सुख : happy, आत्मन् : Self, ख्यातिः : taking, अविद्या : ignorance.

Ignorance is taking the non-external impure, painful, and not-self as the eternal, pure, happy and the Self or Atman.

NOTES

Ignorance causes Vipareetha Bhavana (perverted understanding), and the man is rendered blind by passion and various sorts of Raga. He is under intoxication. Ignorance clouds understanding. An ignorant man is a dead man while living. He is a living buried soul, despite his wealth, possession and university knowledge. To take a thing for what is not, is ignorance. It is not a privation of knowledge. It is a Bhava Vastu. It does not mean absence of knowledge. You mistake this perishable body of five elements and various impurities as the pure Self. You think that you are the body only and you have forgotten the real nature of Purusha. This is delusion. This is ignorance.

4. How to remeve Avidya

(SUTRA II—4)

विवेकख्यातिरविप्लवा हानोपायः ।

विवेकख्यातिः : Discrimination, अविप्लवा : undisturbed, continuous, हान : removal, उपाय : method.

The method for the removal of ignorance is the continuous practice of discrimination.

NOTES

Discrimination must be undisturbed. It must become habitual. There must not be any break even for a twinkling of an eye. When discrimination operates, you will have complete inner life in Purusha. All the out-going tendencies of the mind will stop. The Indriyas will be calm. This practice of discrimination is the cause for destroying ignorance, the cause of the junction of Prakriti and Purusha, leading to various experiences. Discrimination remains shaky as long as false knowledge has not been completely removed.

5. What is Egoism

(SUTRA II—6)

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।

दृग् : The seer, दर्शन : the instrument of seeing, शक्त्योः : powers, एकात्मता : identity, इव : appearance, अस्मिता : egoism.

Egoism is the appearance of the identification of the power of consciousness with the power of the instrument of seeing.

NOTES

Egoism is the identification of the Seer with the power of seeing. Drik, the Seer, is the Purusha. Darshana is the instrument of seeing. The instrument of seeing is Antakarana. Purusha joins with the Antakarana and appears as if he is one or blended with the Antakarana. Purusha has the Abhimana of "I" in the Anatma—Antakarana. The Antakarana is mistaken for the sentient Purusha or Atma. This is Asmita. When you get anger, pain, misery, contentment, etc., you associate yourself with the Vrittis

and say : "I am angry. I am miserable. I am happy." When the Atman is associated with the Antakarana, the experiences of objects take place. Separate yourself from the Vrittis and the Antakarana and stand aloof as the witness in your original all-blissful nature. This is Kaivalya. The means for destroying this egoism is given in Sutra II—10.

6. What is Raga

(SUTRA II—7)

सुखानुशयी रागः ।

सुख : Pleasure, अनुशयी : attraction to, रागः : attachment.

Attachment is the attraction to pleasure.

NOTES

Through the memory of pleasure enjoyed previously, the attachment or desire that arises towards pleasure or the means of pleasure (Sukha Sadhan, *i.e.*, objects) is Raga. The desire for, 'thinking on pleasure' (Sukha Chintana, is included under

Raga. Egoism is the root cause for Raga. This is the reason why Raga is described after egoism. When pleasure is remembered, attachment is proceeded by the remembrance of the pleasure in consequence of the enjoyment thereof. Wherever there is pleasure, there is Raga side by side. Why are you very much attached to your wife? Because you derive pleasure from her. You love money; you are attached to money, because you can get various objects that can give you pleasure, through money. Everyone of us is in search of happiness. But attempt to get happiness is made in the wrong direction, in external objects, in the lap of the mother, toys, books, in University degrees, in wife, in money, in son, in honour and power. There is something dearer than a son, there is something dearer than a wife, there is something dearer than wealth, there is something dearer than this Prana or life itself. That 'dearer something' is Atman or Purusha, who is hidden in our heart. The search should be made within by withdrawing the mind from the objects, by controlling the Indriyas, by practising

Yama, Niyama, concentration, meditation and Samadhi. Refer to Sutra II—10 for the removal of this Raga.

7. What is Dwesha

(SUTRA 11—8)

दुःखानुशयी द्वेषः ।

दुःख : Pain, अनुशयी : repulsion, द्वेषः : aversion.

Aversion is that which dwells on pain.

NOTES

Through memory of pain from experiences, aversion comes towards pain and objects that give pain. This is Dwesha. You try to get rid of objects that give pain. Man shuns pain and runs after pleasure in this world. No one teaches him to seek pleasure. The mind is born of Ananda. So, it runs after pleasure.

Dwesha is the root cause for human sufferings. Wars, splits, dissensions, sectarian quarrels, murders are due to Dwesha. Wherever there is Dwesha, there is jealousy

side by side. Jealousy is the intimate companion of Dwesha. Jealousy is petty-mindedness. It is a great pity to find that the minds of even highly educated persons who preach on the platform are filled with jealousy and hatred, and petty-mindedness. What a shame! As they are intelligent, they devise cunning methods and plans to destroy others, to get the whole fame and respect for themselves. A pettyminded preacher sows the seed of discard, disharmony everywhere. He is a pest and a menace to the society. He is a man of all evil. There is no redeeming feature in him. He does more harm than good. This Dwesha, aversion, should be completely annihilated. The remedy is given in Sutra II—10.

8. What is Abhinivesha

(SUTRA II—9)

स्वरसवाही विदुषोपि तथारूढोभिनिवेशः ।

स्वरस : By its own potency, वाहि : flowing, विदुषोपि : even in the learned, तथारूढः : all the

same established; अभिनिवेशः : strong desire for life or clinging to life.

Abhinivesha is the strong desire for life, supported by its own potency, established all the same even in the learned.

NOTES

In all living beings exists the self-benediction: "May I continue to exist. May I live on.' This self-benediction cannot exist in him who has not experienced the nature of death. By this the experience of former life is inferred. The experience of death in the previous birth remains as a subtle Vasana in next birth that this should be separated from this body. This Vritti is Abhinivesha. This Vritti will not remain in a man who has no experience of death. We infer from this that there had been previous birth in a man, from his fear of death. Even worms have got fear of death. This fear of death exists in both the learned and the ignorant. This fear cannot be explained by Pratyaksha, inferential and

Sabdha Pramanas. The fear is common in both the literate and the illiterate. The past experience of pain of death is there in your mind. Therefore you are afraid of death in this life. This is the reason for the strong desire for life.

9. How to remove Raga, Dwesha and Abhinivesha

(SUTRA II—10)

ते प्रतिप्रसवहेयाः सूक्ष्माः ।

ते : They (the afflictions), प्रतिप्रसव : opposite modifications, हेयाः : are destroyed, सूक्ष्माः : subtle state.

They (the afflictions) are to be destroyed when they are in subtle state by raising opposite modifications.

NOTES

Kleshas have two states, gross and subtle. When they are in a state of Samskara, they are subtle. When the Yogi enters into Samadhi, these Kleshas are burnt up like burnt seeds and are dissolved along with the mind in the Purusha through the fire of

Knowledge. Swaroopa-nasha of the mind takes place when the mind moves inward towards the Purusha and gets Laya (dissolution) in the Purusha during Asamprajnata Samadhi. By raising opposite currents or waves of thoughts, the subtle Samskaras of Kleshas should be destroyed. Hatred ceases not by hatred but ceases by love. This is the method suggested in this Sutra. This is Pratipaksha Bhavana method. Habituate the mind to contraries. Do always virtuous actions. Develop Sattwic qualities. These good Samskaras will act as antidotes to the Samskaras of Kleshas. The method of Pratipaksha Bhavana is described in Sutra II—34.

10. How to remove Evil Thoughts

(SUTRA 11—33)

वितर्कबाधने प्रतिपक्षभावनम् ।

वितर्क : Improper thoughts, evil thoughts, बाधने : when obstructed, प्रतिपक्षभावनम् : contrary good thoughts.

When obstructed by improper or evil thoughts, take to thinking on the contrary good thoughts.

NOTES

This is a practical exercise for spiritual development. If lust troubles you when you are practising Brahmacharya, entertain counter divine thoughts. Think of the glory of Brahmacharya and its marvellous benefits and the troubles brought about by lust. If a desire arises to injure any one, think of love and its benefits. If the habit of telling lies again manifests, think of the advantages of speaking truth and disadvantages of uttering falsehood. In this way, you can remove all defects by developing counter virtues or habituating the mind to contraries.

11. What is Pratipaksha Bhavana

(SUTRA II—34)

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखज्ञानानन्तफला इति प्रतिपक्षभावनम् ।

वितर्का : Evil thoughts, हिंसादयः injury etc., कृत : done, कारित : caused to be done, अनुमोदिताः

approved of, लोभ : covetousness, क्रोध : anger, मोह : delusion, पूर्वका : preceded by or through, मृदु : slight, मध्य : middling, अधिमात्रा : great, दुःख : pain, अज्ञान : ignorance, अनन्त : infinite, फल : fruit, इति : thus, प्रतिपक्षभावनम् : thinking on contrary good thoughts.

When evil thoughts such as injury, falsehood, etc., whether done, caused to be done or approved of through greed, anger or delusion, of slight, medium or great intensity and in infinite ignorance and misery, take to the method of thinking contrary good thoughts or habituate the mind to contraries.

NOTES

If you hurt another man, or cause another commit injury to others or even approve of another doing so, it is sinful. Action and reaction are equal and opposite. If you injure another, it is bound to react on you whether in this moment or at a future date. When thoughts of injury come to you, think of the benefits of non-injury. This is the method of Pratipaksha Bhavana.

If you entertain contrary thoughts, all evil thoughts that obstruct Yoga will die.

You may fail in your attempt twenty times, but slowly you will gain inner spiritual strength. If you send a strong current of anger towards another, it will harm your enemy and pass even to the corner of distant lands and pollute the atmosphere there and come back again to you and harm you.

For destroying the following evil Vrittis, raise the opposite good Vrittis given against each :—

1. **Lust (Kama)** ... Brahmacharya, Mumukshatwa.
2. **Anger (Krodha)** ... Love, Kshama (forgiveness), Mercy (Daya) Maitri (Friendship), Santi, Dhriti (patience), Ahimsa.
3. **Pride (Mada)** ... Humility (Namrita or Vinaya).
4. **Greed (Lobha)** ... Honesty, disinterestedness, generosity, and Santosh (contentment), Aparigraha (non-covetousness).

5.	**Jealousy (Ersha)**	... Nobility (Udarata), magnanimity, Mudita (complacency).
6.	**Delusion (Moha)**	... Viveka (discrimination).
7.	**Vanity, Hypocrisy (Dambha)**	... Simplicity.
8.	**Darpa (arrogance)**	... Politeness, Hri(Modesty).
9.	**Cunningness, (crookedness)**	... Arjava (straight-forwardness).
10.	**Harshness**	... Mildness.
11.	**Attachment (Raga)**	Vairagya.
12.	**Insincerity (Asraddha)**	... Sraddha (faith).
13.	**Chanchalatwam (Fickleness)**	... Determination, (Nischaya Vritti).

12. Root of Affliction

(SUTRA II—12)

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ।

क्लेशमूलः : The root of afflictions, कर्माशयो : the impressions of works, दृष्टा : visible (present), अदृष्ट : unseen (future), जन्म : births, वेदनीयः : experienced.

The impressions of works have their root in afflictions, and are experienced in this life and in the unseen future births.

NOTES

Kleshas are responsible for works. They goad a man to do works and thereby enjoy the fruits of his actions. Suppose you do a very charitable act in this birth. The impression of this act is imbeded in a subtle from in the subconscious mind. It will give you fruit either in this or in any future birth. The sum-total of all Samskaras is called 'Asayah.' Samskaras and Vasanas co-exist. These impressions become ripe for fruition either good or bad when it is their time. Karmas are Anadi or beginningless. In Gita, you will find : *"Gahana karmano gathi"*—mysterious, is the path of action. The law of Karma is inscrutable. It is difficult to say what sort of Karmas will cause leprosy or epilepsy, whether the fruit that you enjoy now is the result of one Karma or a combination of several Karmas.

A powerful Karma, good or bad, may bring fruits in this very birth. All Karmas

do not produce their results all at once, nor does one Karma succeed another. From the Sanchit Karma, accumulated works, a certain portion is taken out for being worked out or exhausted in one birth. This forms the Prarabdha or fructescent Karmas of the present life. The works that you do now; current works or Agami (Kriyamana) are added to the sum-total of works, Sanchita. The granary store of a marchant represents Sanchita Karma. The things that are kept in his shop correspond to the Prarabdha. The things that are sold daily represent Agami Karma. This is a rough analogy to illustrate our point. Ripe Karmas produce fruits under proper circumstances. Intense Tapas brings fruits at once.

Nandikeshwar, Viswamitra and Markendeya did lot of Tapas and enjoyed the fruits in the same birth. Nehusa attained the position of Indra on account of his good deeds in his previous birth; but he was transformed into a serpent in the same birth on account of his sinful deeds in the

same birth. The law of Karma is inexorable.

13. The effect of Afflictions

(SUTRA 11—13)

सति मूले तद्विपाको जात्यायुर्भोगाः ।

सति मूले : If root exists, तद्विपाकः : its fruitions जाति : class, आयुः : life, भोगः : experience.

The root being there, its fruition comes through class, life and experience.

NOTES

The root means, the root in the form of Kleshas or afflictions. The results of Karma are three-fold. They are Jati or class or species, life and experience of pleasure or pain. If there are Kleshas, then only you will enjoy the fruits of Karma. From this it is inferred that the Yogi who has destroyed the Kleshas will not have the fruits of Karma. Just as the paddy loses its power of sprouting when the husk is removed, so also, the Karmas lose their power of bringing fruits when the Kleshas (husk) are destroyed by the Yogi. The Yogi

destroys the Kleshas by getting discrimination between Prakriti and Purusha.

It is not that one action is the cause of one life only. As we see in our lives different sorts of experiences, happy and painful, we infer that many ripe Karmas amongst the accumulated Sanchita, join together and bring one life. One important Karma will direct the course of this life. It will be the ruling factor of this life. Many small Karmas will bring sometimes pleasure and sometimes pain. If you do any action, the tendency to repeat such actions (or Vasanas to goad you to do similar actions) are formed. If the tendencies are good, you will have to increase them through Viveka or discrimination.

If the tendencies are bad you will have to restrain them through Vairagya. You must try to do virtuous actions. Jiva can do actions in the other worlds also to a small extent. But, generally Heaven or Swarga, is a world for enjoyments only.

This Mrityu Loka only is Karma Bhumi or world of actions.

There are only three kinds of actions *viz.*, white (virtuous), black (vicious) and white-black (mixed actions). The actions of a Sannyasi are neither white nor black. The impressions of white actions brought about by the practice of Kriya Yoga destroy the black ones which have not begun to fructify. White actions bring pleasure. Black actions bring pain.

14. Fruits of Afflictions

(SUTRA II—14)

ते ह्लादपरितापफलाः पुण्यापुण्याहेतुत्वात् ।

ते : They, ह्लाद : pleasure, परिताप : pain फलाः fruits, पुण्य : virtue, अपुण्य : vice, हेतुत्वात् : cause.

They (class, life and experience) have pleasure or pain as their fruit according to the cause, virtue or vice.

NOTES

In Sutra II—13, it is stated that the fruit of afflictions comes through class, life

and experience. In this Sutra, class life and experiences are denoted by the word 'they.' Virtuous and vicious actions cause class, life and experience. As soon as these three are formed, the experience of pleasure and pain takes place according to virtue or vice. Karma has its origin in afflictions. Fruition has its origin in Karma.

15. Destroy Afflictions

(SUTRA II—11)

ध्यानहेयास्तद्वृत्तयः ।

ध्यान : By meditation, हेयाः : destroyed, तद्वृत्तयः : their modifications (the afflictions of mind).

Their modifications (five afflictions of mind) are to be destroyed by meditation.

NOTES

In Sutra II—10, instruction is given to destroy the subtle form of Kleshas which are in the form of Samskaras. Here the way to destroy the gross form of Kleshas which are in the form of Vrittis is described.

The gross dirt of a cloth is removed by applying fullers-earth. The fine dirt is removed by the application of soap. There may be traces of subtle dirt in the cloth so long as the cloth is not destroyed. Even so, the gross dirt of the mind—'Kleshas' is removed by Kriya Yoga. The gross Vrittis are destroyed by meditation.' In Samadhi, even the subtle form of Kleshas (Samskaras) are destroyed along with the destruction of the mind. Regular, systematic meditation is necessary. It must become habitual.

16. Karma in Yogis

(SUTRA IV—7)

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ।

कर्म : Actions, अशुक्ल : neither white, अकृष्णम्: nor black, योगिनः : of a Yogi, त्रिविधम् : three kinds, इतरेषाम् : for others.

Actions of a Yogi are neither white nor black ; for others they are of three kinds.

NOTES

A Yogi is not affected by his Karmas, because, he has no attachment. He is absolutely desireless. Karmas cannot bind him. He works without expectation of any fruits for his actions. He has reached perfection. He works for the uplift of humanity. Yogis acquire no impressions from their actions. White actions are virtuous actions. Black actions are evil actions. Mixed actions are a mixture of good and evil actions. For worldly persons actions are of the above three kinds.

17. Karma and Environments

(SUTRA IV—8)

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ।

ततः : From these, तद्विपाक : their fruition, अनुगुणानाम् : favourable environments, एव : alone, अभिव्यक्ति : manifestation, वासनानाम् : desires.

From these (3 kinds of Karmas), there is manifestation of those desires alone for which the environments are favourable.

NOTES

When one has taken the body of Deva, the desires and Vasanas of a human being will be in abeyance for the time being. Only those Vasanas of the Deva which are favourable for the suitable environments in which he lives will manifest. The animal desires and human desires will be checked when one has taken the body of a Deva. When the Deva takes again the body of an animal, the animal desires only will manifest at that time. The Samskaras and desires of a Deva will be under check for the time being. The impressions and desires for which the conditions are not favourable, will lie dormant till their time comes in for sprouting or expression.

18. Karmas in a Viveki

(SUTRA II—15)

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।

परिणाम : Consequences, ताप : anxiety, संस्कार : impressions, दुःखैः : painful, गुण : Guna,

qualities, वृत्ति : functioning, विरोधात् : due to contradiction, च : and, दुःखमेव : painful indeed, सर्वम् : all, विवेकिनः : the man of discrimination.

To the man of discrimination, all is painful indeed due to the consequences, anxiety and impressions, and also of the contradiction of the functioning of Gunas (qualities).

NOTES

Pleasure is in reality pain only. In Gita you will find: "The delights that are contact-born, they are verily wombs of pain, for they have beginning and end, O Kaunteya, not in them may rejoice the wise." Pleasure is mixed with pain, sin and fear. Enjoyment increases the Trishna or thirsting for objects. Trishna gives pain. The mind becomes more restless by tasting sensual pleasure. There is fear of loss of happiness. Sensual pleasure is imaginary. It is mental creation. It is Bhranti-Sukha. It is no happiness at all. For a man of discrimination the happiness that is derived

from Self-realisation through Asamprajnata Samadhi only is the ever-lasting, real bliss. The very experience of pleasure creates a desire for more. Desires are endless. When the desires are not gratified, there is uneasiness, disappointment and misery. The anxiety that is caused in taking care of the objects of pleasure brings great pain. The impression that is left in the mind of pleasure creates desires through memory of pleasure and brings pain. Another cause for pain is the natural opposition which exists between the individual actions of the three qualities Sattwa, Rajas and Tamas. Rajas brings tossing of mind and distraction. Tamas causes delusion, carelessness, laziness, etc. Therefore, everything brings pain for the discriminating. Enjoyment cannot bring satisfaction of desires. Just as ghee when poured over fire aggravates it, so also enjoyment augments the desires. Kamagni increases. Pain comes if the desired object is not attained. Even if the object is obtained, one gets pain if the Indriya is weak and cold as he is not

able to enjoy. Can a multi-millionaire enjoy palatable, rich dishes if he suffers from pain in the stomach ? Hatred comes towards persons who stand in the way of enjoyment. Too much enjoyment brings diseases. These are all pains from 'Parinama.' The Yogi is afraid of Vasanas and Samskaras that are created during enjoyment. This gives him more pain. A worldly man who has a gross, impure mind is not conscious of the pain.

19. Avoid Misery

(SUTRA II—16)

हेयं दुःखमनागतम् ।

हेयम् : Avoidable, दुःखम् : misery, pain, अनागतम् : not yet come.

The misery that has not yet come should be avoided.

NOTES

The avoidable is only the future pain. The pain which has passed away has already been explained. That which is being

experienced now cannot be the subject of consideration here. Just as in medicine, the nature of diseases, their symptoms, prognosis, diagnosis, therepeutics, methods of treatment, prophylaxis, convalescence, etc., are considered in the treatment of diseases, so also, here, the nature of misery, its cause, strength, source and the means to avert are to be investigated.

20. The Cause of Misery

(SUTRA II—17)

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ।

द्रष्टृ : The Seer, दृश्ययोः : of the seen, संयोगः : junction, हेय : avoidable, हेतु : cause.

The junction of the Seer and the seen is the cause of the pain which is to be avoided.

NOTES

The cause for misery is the connection between the Seer and the seen. As the Chaitanya Shakti of the Purusha enters

the Buddhi, the Purusha, who is only a witness and an Udaseena appears as Drishta. Drishya constitute all objects that are seen and also the instrument Buddhi through which it is seen, Indriyas, elements, etc. Buddhi is very near to purusha. It is very subtle. Purusha is ever free and full of bliss. When conjunction takes place between the Purusha and mind (Buddhi), it appears to feel pleasure and pain through Adhyasa or reflection. By this conjunction through ignorance, the body, mind, Indriyas and Buddhi are mistaken for the real Purusha. Buddhi by its close contact with the Purusha and as it is very subtle and as the Shakti of Purusha has magnetised the Buddhi, appears like Purusha, just as the reflection of sun in water appears similar to the real sun. This is called Chit-Jada Granthi in Vedant. This Abheda-Bhranti is Avidya, the root cause for all miseries. Kaivalya comes when this delusion is removed. If the conjunction between Buddhi and Purusha is removed, all miseries will terminate.

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21. Definition of "the seen"

(SUTRA II—18)

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्।

प्रकाश : Illumination, क्रिया : action, स्थिति : position, शीलं : darkness, भूत : elements, इन्द्रिय : senses, आत्मकम् : consists of, भोग : experience, अपवर्ग : absolution, अर्थम् : objects, दृश्यम् : the seen.

The seen consists of the elements and the senses, is of the nature of illumination, action and darkness, and is for the purpose of experience (through enjoyment) and absolution.

NOTES

The Swarup of the Drishya (seen) is described here. From Pradhana downwards to elements and their combinations, it is all Drishya. Illumination, action and darkness are the functions of the three qualities of Sattwa, Rajas and Tamas. If Sattwa increases, illumination manifests. If there is increase of Rajas, action increases. If there is increase in Tamas, there is more

darkness, inertia. Mahat or Buddhi, Ahamkar, Manas, Tanmatras, the five Jnana Indriyas, the five Karma Indriyas and the five gross elements are all modifications or Parinama or Vikritis of Pradhana. The Prakriti takes the Purusha around this world and gives all sorts of enjoyments of this world for his experience and finally makes him free when he gets discrimination between the Purusha and Prakriti. The real Purusha is ever pure and free. He is an embodiment of Bliss, Peace and Knowledge. He is unchanging and immortal. He has no beginning, middle or end. He is unattached.

Get all experiences of this little world quickly. Do, whatever you want to get experiences of this dream-world. But, cut the cycle of birth and death quickly in this very birth, nay in this very second. Now, or never. Never forget the goal, ideal and the centre. The experiences will teach you that there is no essence in this physical life. It is all pain. It is all a long dream. There is no real love in this world. You will

know that love here is selfish, hypocritical, changing and decaying, and that knowledge of Purusha and Atman only through Asamprajnata Samadhi can give real, undecaying bliss and eternal peace and immortality. Prakriti, the elements and this world are your best teachers. Be grateful to them. Get out of the net spread by Maya quickly and realise the Self rapidly with courage and cheerfulness.

22. Ignorance is the Cause

(SUTRA II—24)

तस्य हेतुरविद्या ।

तस्य : Its, हेतुः : cause, अविद्या : ignorance.

Its cause is ignorance.

NOTES

'Its' means, the cause of the junction of the seer and sight, nature and sight, nature and Purusha. In the previous Sutra, the Swaroop of Samyoga and its effects are described. Here the cause of Samyoga is given. To blend or unite the Drishta and the Drishya as one, and to think of

this "I" is Avidya or Bhranti. The Jiva increases the Bhavana of "I" and "Mine" by mistaking the Anatma body and mind as Atma. The mind, which is saturated with the Bhranti-Vasana, gets Laya in Pradhana during the deluge or cosmic Pralaya and comes back again during projection of this world. Destroy this ignorance. Give up identification with this body and mind. Rise above body and mind and realise the Purusha who is beyond cause and effect, and who is, therefore, Anadi (beginningless), Ananta (endless), and Nirvikara (changeless). Apply yourself to Sadhan and realise the Purusha. Do not make any delay. The monkey-mind will upset you.

23. The means for Kaivalya

(SUTRA II—25)

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ।

तद् : Its (ignorance), अभात् : disappearance, सयोगाभावः : disappearance of the junction, हानम् : removal, तद् : that, दृशेः : of the seer, कैवल्यम् : independence.

The Kaivalya, independence of the Seer, is the removal of the conjunction of the Seer and the seen by the disappearance of ignorance,

NOTES

When you understand fully that the Gunas have nothing to do with the Purusha and that the Purusha is ever free, ignorance vanishes and discrimination dawns. Then and then alone you will attain the state of Kaivalya or Moksha. The scientists try to understand the external physical forces of nature and to control them by suitable methods. The Raja Yogis attempt to control the internal psychic forces of the mind. Physical forces are gross and the inner mental forces are subtle. Those who have controlled the mental forces can very easily control the external physical forces.

CHAPTER VIII—PART 3

DESIRES

1. Consecutiveness in Desires

(SUTRA IV—9)

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ।

जाति : Class, देश : place, काल : time, व्यवहिता-नाम् : distinct, separated, अपि : though, अनन्तर्यम् : consecutiveness, स्मृति : memory, संस्कारयोः : impressions, एकरूपत्वात् : same in appearance, unity.

There is consecutiveness in desires even though separated by class, place and time on account of the unity of memory and impressions.

Death is similar to sleep. Birth is like waking from sleep. When you see a friend whom you saw forty years ago the events and occurances that took place long ago come back to your memory at once, and those that happened recently are held in check or abeyance. This is your experience in your daily life. The

same law applies to Vasanas and different kinds of births. Their is unity or identity in Samskaras and memory. Desire Samskaras will manifest as desires. Kriya Samskars will manifest as actions. Jnana Samskaras will manifest as Smriti or knowledge. The suckling of a child and the act of swimming of a duckling—these instinctive acts are proofs of a memory which must be the result of their corresponding and inseparable impressions left by the same acts in a previous incarnation. There is continuity of Vasanas or impressions as cause and effect. Every act leaves Samskaras in the Chitta which cause memory. Memory in its turn leads to fresh actions and fresh impressions. This cycle or Chakrika goes on from eternity like the analogy of seed and tree. In a human body the Samskaras of various human bodies only will operate. The Samskaras that were produced through experiene in other kinds of bodies lie dormant. Therefore, the continuity of bodies, Samskaras and desires is kept up, though there is separation in species,

time and space. The desires, ideas and feelings constantly change. Some of the old desires, ideas and feelings are constantly departing from their store-house, the mind, and new ones are replacing them. This constant change does not in any way interfere with the harmony of mental operations. Only some of the old desires, ideas and feelings depart. Those that remain, work in healthy co-operation and concord with the new arrivals. The new arrivals are strongly magnetised by the old ones. They both work in harmony and this harmony retains the identity of the mental existence.

2. Desire is Beginningless

(SUTRA IV—10)

तासामनादित्वं चाशिषो नित्यत्वात् ।

तासाम् : They (Vasanas, desires), अनादित्वम् : beginningless, च : and, आशिषः : desire to live, नित्यत्वात् : eternal.

They (the Vasanas, desires) are beginningless, as the desire to live is eternal.

NOTES

"They" refers to 'for the desires.' Desires have no beginning and end. Every being has clinging to this physical life (Abhinivesha). This 'will to live' is eternal. Experiences also are without any beginning. Brahman is 'Anadi Anantam.' Maya is 'Anadi-Santam.' Maya terminates for that person who has attained knowledge of Atman. You cannot think of a time when this feeling of 'Aham' or 'I' has not existed. This 'I' exists continuously without any interruption. From this we can very easily infer that there had been previous births for us. Mind is very subtle and all-pervading like ether.

How could there be fear of death and desire to avoid pain, in any being, who has only been born, if he has had no experience of liability to death, it being understood that desire to avoid anything is only caused by remembrance suffered in consequence thereof ? Nothing which is inherent in anything stands in need of a cause. How should it be that a

child, who has not experienced his liability to death in the present life, should, as he may be falling away from the mother's lap, begin to tremble and hold with his hands tightly the necklace hanging on her breast? How is it that such a child should experience the fear of death, which can only be caused by the memory of the pain consequent upon aversion to death, whose existence is inferred by the trembling of the child?

Some philosophers say that the size of the mind corresponds to the size of the body with which it is connected. It contracts and expands like a light placed in a jar or a house, as the case may be. This is wrong. The flame of the light neither increases nor decreases, contracts or expands according to the space. So also, the Vrittis of the mind only contract or expand. The mind remains the same always. The mind, therefore, is all-pervading and subtle. The happiness of a baby which is inferred from smiles should be considered as a proof of a previous life.

3. How to destroy Desires

(SUTRA IV—11)

हेतुफलाश्रयालम्बनैः संग्रहीतत्वादेषामभावे तदभावः ।

हेतु : Cause, फल : effect, आश्रय : substratum, आलम्बन : support, संग्रीहीतत्वात् : being held together, एषाम् : these, अभावे : on disappearance, तद् : these, : अभावः : disappearance.

Being held together by cause, effect, substratum and support, they (Vasanas) disappear on the disappearance of these (cause, effect).

NOTES

Vasanas produce action. Actions strengthen the Vasanas. Vasanas and actions produce Samskaras in the Chitta. Samskaras again produce Vasanas, memory and action. This Pravaha is running from Anadikala. Egoism and Raga-Dwesha are the causes for virtuous and vicious actions. The Asraya is the Chitta wherein Samskaras are lodged. Alambana are the objects. The contact of the senses with objects brings in fresh desires. If the cause, effect,

support and objects are destroyed, all desires also will be doubtless destroyed. Dharmas bring happiness. Adharmas bring pain. The cause for desire is happiness. The cause for hatred is pain. Effort takes place by these. This effort is done by mind, speech and action. Through this effort you favour some and hurt others. Enjoyment is not possible without hurting others. Then again by these acts, virtue, vice, pleasure, pain and through these Raga, Dwesha are again developed. This Samsar is kept up by this six-spoked wheel. Avidya makes this wheel to revolve. This is the root cause for all Kleshas. This is Hetu. Phal is Jati, life-period and Bhoga (enjoyment).

4. Mind acts for the Purusha

(SUTRA IV—24)

तदसंख्येयवासनाभिश्चित्तमपिपरार्थं संहत्यकारित्वात् ।

तद् : That, असंख्येयवासनाभिः : countless desires, चित्तम् : mind, अपि : also, परार्थम् : exists for another (the Purusha), संहत्यकारित्वात् : as it acts in association.

The mind through its countless desires acts (for the enjoyment) of another (the Purusha), as it acts in association.

NOTES

Just as the body exists for the enjoyment of the Indriyas, just as the Indriyas exist for the enoyment of the mind, so also the mind exists for the enjoyment of the Purusha. Just as the house which has assumed its shape as such, by various meterials being brought together, exists for the enjoyment of another, so also this compound mind exists for the enjoyment of the Purusha.

5. Desireless Mind

(SUTRA IV—6)

तत्र ध्यानजमनाशयम् ।

तत्र : Of these (minds of different desires), ध्यानम् : born of meditation, अनाशयम् : free from desires, and impressions.

Of these, the mind born of meditation is free from desires and impressions.

NOTES

There cannot be any abode for desires or Raga-dwesha (attraction and repulsion) or Punyapunya (virtue and sin) in the mind that is born of meditation. The other minds born on Tapas, Mantras or herbs, etc., will have abode for desire, Raga-dwesha, etc. The minds are five-fold according to the means resorted to. This is explained in Sutra IV—1.

CHAPTER VIII—Part 4

GUNAS

1. Time and Gunas

(SUTRA IV—12)

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ।

अतीत : Past, अनागतम् : future, स्वरूपगतः : real nature, अस्ति : exists, अध्व : in the condition, भेदात् : difference, धर्माणाम् : characteristics.

The past and the future exist in their real nature due to the difference in the condition of the characteristics or qualities.

NOTES

The objects have the three experiences of the changes of past, present, and future. As the effect is contained in a subtle state in the cause itself, that which is in a state of Sangoch (contraction) attains Vikas (state of expansion), just like the tree from the seed. Vastu exists always. The outer coverings change, according to the changes of coverings of Gunas or qualities. As

Gunas change, difference in Bhav also occurs. Changes take place like a Pravaha or continuous current. The future is a manifestation which is to be. The past is the experience which has been experienced. The present is that which is in active operation. We have these three periods of time with reference to a marked indicative point. The seeds of everything exists in a subtle state. That is the reason why Samyam on the three Parinamas produces knowledge of the past, present and future, *vide*—Sutra III—16.

2. Nature of Characteristics

(SUTRA IV—13)

ते व्यक्तसूक्ष्मा गुणात्मानः ।

ते : They (characteristics), व्यक्त : manifest, सूक्ष्माः : subtle, गुणात्मानाः : nature of Gunas, qualities.

They (the characteristics), whether manifest or subtle, are of the nature of Gunas, qualities.

NOTES

These characteristics are of the nature of the manifested, when they exist in the present and are of the nature of the subtle when they are passed into the past or yet unmanifested. They are all from Mahat down to any object of the nature of Gunas. The Gunas change every minute and produce the various phenomena of nature. Past and present are due to the different modes of manifestation of these Gunas, Sattwa, Rajas and Tamas. The whole manifested universe is made up of these three Gunas. Modifications of these Gunas constitute all sorts of Sthavarajangam (immovable and moving things). In truth, the world is only Gunas.

3. Reality of things

(SUTRA IV—14)

परिणामैकत्वाद्वस्तुतत्वम् ।

परिणाम : Modification, एकत्वात् : unity or oneness, वस्तु : things, तत्वम् : reality.

The reality of things is the result of the unity of modifications.

NOTES

As one Guna is prominent and the other two are subordinate there is only one Parinama. When the Sattwa Guna is predominating, and Rajas and Tamas are under subordination, the organs of knowledge are formed. When Rajas is preponderating and the Sattwa and Tamas are under subordination, the organs of action are formed. Each of these modification is always known as one.

The strong current of Vrittis of the mind will be directed along the virtuous path if Sattwa is predominating in the mind. The man will be doing virtuous actions. If Rajas and Tamas predominate, the mental current and mental energy flow along a vicious path and the man will be doing vicious actions. Sattwic mental current will make you inward (Antarmukha) and take you to Kaivalya or Moksha. Rajasic and Tamasic currents will throw you down in Samsar.

Sattwa, Rajas and Tamas are the three Gunas or qualities of the Chitta.

Sattwa is its inherent quality. Chitta is born of Sattwa Guna. But when it mixes with Rajas and Tamas, all the worldly taints manifest. Sattwa is purity, light or knowledge.

Rajas is passion or activity. Tamas is inertia or darkness. By checking Rajas and Tamas, you can increase the Sattwa. When Sattwa increases, the mind becomes steady like the flame of a lamp in a windless place. He who is Sattwic can do real concentration and meditation, and can enter into Samadhi easily. A Rajasic man loves power and objects of senses. A Tamasic man does vicious actions on account of ignorance. No quality can stand by itself. Sattwa is mixed with Rajas and Tamas. When there is preponderance of Sattwa, Rajas and Tamas are controlled. They lurk themselves for the time being. When there is preponderance of Rajas, Sattwa and Tamas are controlled. When there is preponderance of Tamas, Sattwa and Rajas are controlled. Your important duty is to increase Sattwa.

and to control the senses and the mind. Other duties are secondary. A sensible man only, can understand this point. When there is increase of Sattwa, there is brightness and brilliance in the face, lightness in the body, joy, purity, strength, peace and illumination.

Intense Rajas takes a Sattwic turn. Decoit Ratnakar became the sage Valmiki. Jagai and Madai, who were intensely Rajasic and who pelted stones on Lord Gauranga, became his first disciples.

4. Stages of Gunas

(SUTRA II—19)

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।

विशेष : Defined, अविशेष : undefined, लिङ्गमात्र : indicated, marked, अलिङ्गानि : non-indicated, without marks, गुण : qualities, पर्वाणि : stages.

The stages of Gunas, qualities, are the defined, undefined, indicated and non-indicated.

NOTES

The Visesha Tattwas which are 16 in number are the effects of Ahamkara and the five Tanmatras. The Avisesha Tattwa which are six in number are the effects of Mahat Tattwa. These six Avisesha Tattwas are called Prakritti-Vikriti, because they are the effects of Mahat and the causes for the Visesha 16 Tattwas. These are the producers and the produced. The Visesha are the produced only. As the Mahat gets dissolution in the Alinga (Pradhana), it bears the names Linga. Pradhana is Trigunasamyavastha, wherein the three Gunas exist in state of equlli-brium. Read Sutra 1—45. Mahat is the effect of Pradhana. That is the first manifestation.

Mahat is the cause for Avisesha Tattwas, Ahamkara and Tanmatras. It is also a producer and the produced, the defined or specialised.

Tattwas (Visesha) get involved into the Avisesha (undefined). The Avisesha

along with the Visesha get involved into Mahat (Linga). Then, Avisesha along with the Visesha get involved into the Mahat (Linga). Then the Avisesha along with Mahat get Laya into the Alinga or the Pradhana. Pradhana is the final state of latency of the phenomenal world. Purusha is above Prakriti. He is not material. He is not a compound and therefore, He is Immortal. Vedant is only an amplification and fulfilment of Sankhya Philosophy.

5. Hints on Gunas

If Sattwa predominates in the mind, thoughts of God, Brahma Vichara will manifest. This mind will be one-pointed. The meditative mood will come by itself without exertion.

In spiritual neophytes the Sattwic state of mind will not last for a long time. Rajas and Tamas will try to rush in. You will have to be very vigilent. You will have to watch the mind through thoughtful introspection. A Sattwic man

will be ever God-loving, dispassionate and powerful.

A Rajasic man will be ever engaged in worldly activities. He wants to lord over the people. He has domineering attitude. He wants powers. He is much attached to wife, children and property. Rajahs, Pundits and rich people are full of Rajas.

Just as you squeeze out the tooth-paste from the collapsible tube, you will have to squeeze out all Rajas from this bodily tube and fill it with Sattwa. Then you will become a Dhyana Yogi.

The doors or impurities of the mind—Rajas and Tamas, should be removed by heating the mind with the fire of Vairagya and Abhyasa. This is referred to in Sutra I—15 and 16.

By increasing the Sattwic modifications of the mind as Kshama, love, mercy, magnanimity, generosity, truthfulness, celibacy, you can destroy the Rajasic and Tamasic mental Vrittis.

Although mind is one, it passes into many conditions or states, as it is made up of three qualities or Gunas. All these qualities enter into a variety of combinations. The modifications or Vrittis of the mind also are various. Peace of mind is a sattwic Vritti. Lust is a Rajasic Vritti. Laziness is a Tamasic Vritti.

CHAPTER IX—PART 5

MYSTERIES OF MIND

1. Ways of Mind differ

(SUTRA IV—15)

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ।

वस्तु : Objects, साम्ये : the same or similar, चित्त : minds, : भेदात् : according to difference, तयोः : their (minds') : विभक्तः : different, : पन्था : the ways of mind.

Though objects are similar, the ways of mind are different according to the difference in minds.

NOTES

The minds are different. The way in which the objects affect the mind, and the way in which the mind is affected by them are entirely different. Desires also vary according to different minds. One mind wants money. Another mind wants power, name and fame. Another mind wants woman. Another mind runs after know-

ledge and spiritual pursuits. Different Bhavas are formed by different men with reference to one and the same object on account of previous Samskaras and difference in the degree of the qualities Sattwa, Rajas and Tamas in their minds.

2. Mind and Perception

(SUTRA IV—16)

न चैकचित्ततन्त्रं चेद्वस्तु तत्प्रमाणकं तदा किं स्यत्।

न : Nor, च : and, एक : single, चित्त : mind, तन्त्रम् : dependent, वस्तु : objects, तद् : by that, प्रमाणकम् : to be cognised, तदा : then, किम् : what, स्यात् : would become.

Nor are objects the dependent of a single mind. Because what would become of (objects) if (they are) not cognised by that mind ?

NOTES

If an object were dependent upon the mind, then in case the mind were restrained or attending to some other object, the object would not be touched thereby, nor

would it come into objective relationship with any other mind. It would not be cognised by any other mind. Will it cease to exist at the time? Or coming into relationship again with the mind whence would it come back to life? Whence is the object produced? If from the perceiving agent, whether it is one mind that produces the object or many? If one, the existence of an object thought of in a moment preceding the thought of another object, cannot be possible. This is not the case; because even when my mind has stopped to think of an object, it is quite possible for the mind of Mr. Johnson or Mr. Alfred to think of the very same object at any subsequent time. I can also recognise the very same object when I again think of the same object. Therefore, objects cannot be said to be the result of the cognising agent. Further the parts of an object which are not in contact with the mind would not exist. Thus there would be no back, and how could then there be the front itself? For this reason, the object is self-dependent and common to all the Purushas. Mind

also is self-dependent. Mind comes into relationship with the Purusha. Perception is attained by its contact with the Purusha.

3. Mind is coloured by Objects

(SUTRA IV—17)

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाता ज्ञातम् ।

तद् : Thereby, उपराग : colouring, अपेक्षित्वात् : since required, चित्तस्य : by the mind, वस्तु : objects, ज्ञात : known, अज्ञातम् : unknown.

Since the mind is required to be coloured thereby (by objects), the objects are known or unknown.

NOTES

Objects are like magnet. They attract the mind and produce lust, anger, etc., in the mind. The mind by itself is free from lust, anger, etc. The mind is like iron. The objects colour the mind and induce Vikara and change. Colouring of the mind is further explained in the theory of perception in Sutra IV—16.

4. Purusha knows all Modifications

(SUTRA IV—18)

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ।

सदा : Always, ज्ञातः known, चित्तवृत्तयः modifications of mind, तत्प्रभो : to its Lord, पुरुषस्य : Purusha, अपरिणामित्वात् : due to the unchanging nature.

The modifications of mind are always known to its Lord (Purusha), due to His unchanging nature.

NOTES

Mind is an instrument for the sensations of pleasure and pain. Its chief function is to grasp the Vishayas. Grasping of things means, mind becomes modified by assuming the forms of the objects. It attains Parinama. Purusha has no Parinama or change. Purusha is superior to mind. He is separate from mind. Hence He is called 'the Lord.' Purusha is the ever-present witness of the mind. If the Purusha also is of changing nature like mind, He will also share the same

fate as that of objects. Purusha is not an object of Vishaya by the mind. The consciousness is never suspended nor modified even for a second. Therefore, the unchaging Purusha exists. The modifications of mind , is, therefore, always known to the Purusha, its Lord. By this the unchangeable nature of the Purusha is inferred.

5. Mind is not self-luminous

(SUTRA IV—19)

न तत्स्वाभासं दृश्यत्वात् ।

न : Not, तत् : it (the mind), स्वाभासम् : self-luminous, दृश्यत्वात् : because it is the knowable.

The mind is not self-luminous, because it is the knowable.

NOTES

"The sun does not shine there, nor the moon nor stars, nor the lightning ; Then what to speak of this little fire ?

It shines by itself and illuminates every thing. Its light illuminates all these."

[Katha. Upa.]

Mind is Jada or insentient, but it appears to be luminous by contact with the Purusha or nearness to Purusha. The light of the Purusha is reflected on the mind, just as the reflection of sun is thrown in water. From the experiences: 'I am hungry: I am powerfull: I am afraid: I am dull': you can very well understand that mind has no Self-luminosity. Purusha alone is Self-luminous. Mind shines in borrowed light from the Purusha. This is explained in Sutra IV—22.

6. Mind does one thing at a time

(SUTRA IV—20)

एक समये चोभयानवधारणम् ।

एक सवये : At one time, च : and, उभये : two things, अनवधारणाम् : impossible to cognise.

It is impossible for the mind to cognise two things at one time.

NOTES

It would be impossible for any one to be conscious of both the mind and the object cognised by it at the same time. If the mind is self-luminous, it will be able to cognise two things at a time. If it hears something, it cannot see another thing. But the Purusha can cognise all at one and the same time. Therefore, the Purusha is self-luminous. He is Sarvajna (all-knowing).

A spark of light presents the appearance of a continuous circle of light if it is made to rotate rapidly. Even so, the mind, though it can attend to one thing at a time, either hearing, seeing or smelling, though it can admit one kind of sensation at a time, yet we are led to believe that it does several actions at a time, because, it moves from one object to another with tremendous velocity, so rapidly, that its successive attention and perception appear as a simultaneous activity.

Perception through the finite mind or cognition or experience takes place serially.

and not simultaneously. Simultaneous knowledge can only be had in Nirvikalpa Samadhi where past and future are blended into the present. A Yogi only will have simultaneous knowledge. A man of the world with a finite mind can have knowledge in succession only. Though several objects may come in contact simultaneously with the different sense organs, yet the mind acts like a gate-keeper, who can admit only one person at a time in the gate. The mind can send only one kind of sensation at a time to the mental factory inside for the manufacture of a decent percept and nice concept.

7. Cognition by one Mind

(SUTRA IV—21)

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ।

चित्तान्तरदृश्ये : If cognition be postulated by another mind, बुद्धिबुद्धेः : the cognisers to know, अतिप्रसङ्गः : too many, स्मृतिसङ्करः : confusion of memory, च : and.

If cognition is postulated by another mind, there would be too many cognisers to know and (the result will be) confusion of memory.

NOTES

If you assume that there is another mind which cognises this mind, then there must be another mind to cognise that one mind and so on, *ad infinitum*. There will be no end to such minds. The defect of *regressus ad infinitum* or Anavastha Dosha will crop up. Further there will be confusion of memory. The world's process will not go on smoothly. Under these circumstances, therefore, we are sure that there does exist the Lord of the mind, the Purusha, the witness of the mind.

8. Mind shines by borrowed Light

(SUTRA IV—22)

चित्तेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।

चित्तेः : Consciousness, अप्रतिसङ्क्रमायाः : Purusha being unchangeable, तद् : its, आकारापत्तौ : by

taking the form of the Purusha, स्वबुद्धिसंवेदनम् : it becomes conscious.

Consciousness becomes conscious by taking the form of the Purusha, being unchangeable.

NOTES

When the reflection of Chaitanya falls on the mind, the mind also shines under borrowed light from the Purusha. This deluded mind thinks foolishly that it is itself Purusha. This is Ajnana the root cause for human sufferings. The mind is magnetised by the Purusha. The mind borrows its light and power from the unchangeable Purusha.

9. Mind understands everything

(SUTRA IV—23)

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ।

द्रष्टृदृश्योपरक्तम् : The mind being coloured by the Seer and the seen, चित्तम् : mind, सर्वार्थम् : understands everything.

The mind, being coloured by the Seer and the seen, understands everything.

NOTES

Just as the transparent crystal and the red flower that is placed in close contact with it, appear as one and the same, just as the iron rod that is placed in fire appears as fire (Tadatmya Sambhanda), just as water when mixed with milk appears as milk, so also, the the mind and Purusha appear as one (as Abheba). The mind is under double influence. It is affected by the objects outside and it takes the form of those objects. It is influenced by the Purusha and is rendered capable of cognising. Therefore, the mind acquires all knowledge of object. It gets the understanding power by the influence of Purusha.

10. Transformation of Mind

(SUTRA III—13)

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ।

एतेन : By this, भूत : in elements, इन्द्रियेषु : in organs, धर्म : property, लक्षण : character, अवस्था : condition, परिणामा : changes or transformations, व्याख्याताः described.

By these transformations of property (form), character (time), and condition in the elements (matter) and Indriyas (organs) are explained.

NOTES

Antakarana is Dharmi. It has three Dharmas *viz.*, Vyuttanam, Nirodham and Ekagrata. When one Dharma is operating, the other one has passed and the third one is yet to come. With reference to the Antakarana, the Dharma that operates at the present moment is Dharma Parinama. With reference to what has passed and to that which is yet to come, it is Lakshana Parinama. If the present Dharma increases or decreases, it is Avastha Parinama. Thus the three kinds of Parinama occur in the Bhutas and Indriyas also. The mind assumes various forms. This is one kind of Parinama with reference to form. When the change becomes manifest in relation to some time, past, present or future, it is called Lakshana Parinama. When after this the particular property ripens into maturity or decay, it is called

Avastha Parinama. The mind passes into various states. This is also Avastha Parinama.

11. Dharmi Explained

(SUTRA III—14)

शान्तोदिताव्यपदेश्य धर्मानुपाती धर्मी ।

शान्त : Latent, उदित : rising, अव्यपदेश : indescribable, धर्म : characteristics, अनुपाती : common, धर्मी : the object characterised or substratum.

The substratum is that which is common to the latent, rising and indescribable.

NOTES

"Avyapadesya" means subtle or hidden; hence indescribable. The properties which have once manifested and passed into a calm state are "Santa." They have played their part well. They will manifest at a future date. Those that are operating at the present moment are "active."

12. Changes in Dharmas

(SUTRA III—15)

क्रमान्यत्वं परिणामान्यत्वे हेतुः ।

क्रम : Succession, अन्यत्वम् : distinctness, परिणाम : modifications, हेतु : cause.

The succession of changes (in Dharmas and Dharmi) is the cause for the distintness of modifications.

NOTES

The modifications of lust, pleasure, pain and Pranamanas are Pratyaksha. Samadhi state, Nirodha, Vasanas, the connections between the Cheshtas of body and mind, the power of objects, Punyapunya Dharmas, certain other modifications of the mind are Paroksha only.

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CHAPTER VIII—Part 6.

CONTROL OF MIND

1. Control by Abhyasa and Vairagya

(SUTRA 1—12)

अभ्यासवैराग्याभ्यां तन्निरोधः ।

अभ्यास : By practice, वैराग्याभ्याम् : by non-attachment, तद् : their, निरोधः : control.

Their (the mental modifications) control is done by practice and non-attachment.

NOTES

Through Vairagya you will have to check the out-going Vishaya Vrittis and through Abhyasa you will have to cut the new spiritual path for the mind to move on. Vairagya serves the part of an anicut in the river of Vishaya Vrittis. It froms a strong embankment. It does not allow the Vishaya Vrittis to pass outside. Vairagya removes Pratibandas or obstacles. Abhyasa gives Kaivalya Moksha. Without Vrittis one cannot enjoy sensual objects, (Vaishaya-Vyavahara). If the Vrittis along

with Samskaras are destroyed, Manonasha or annihilation of the mind follows.

Here is the gloss of Vyasa: "The stream of mind flows both ways: flows towards good and it flows towards evil. That which flows on to perfect independence, Kaivalya,' down the plane of discriminative knowledge is named the stream of happiness. That which leads to rebirth and the flow down the plane of indiscrimination or ignorance, is the stream of sin. Among those, the flow towards objects is thinned by Vairagya or desirelessness; the flow of discrimination is rendered visible by habituating the mind to the experience of knowledge. Hence the suppression of the mental modification is dependent upon both."

2. What is Abhyasa

(SUTRA 1—13)

तत्र स्थितौ यत्नोऽभ्यासः ।

तत्र : Of these, स्थितौ : steadiness, यत्नः : continuous effort, अभ्यासः : practice.

Of these (Abhyasa and Vairagya), practice is the effort to secure steadiness of (the modifications of mind).

NOTES

The effort to restrain all the Vrittis of the mind and to make the mind steady like the jet of a lamp in a windless place is Abhyasa. To drive back the mind to its source—Hridaya Guha, and get it absorbed in Atman is Abhyasa. To make the mind inward and to destroy all its out-going tendencies is Abhyasa. And this practice should be done for a long time without any break and with perfect devotion. This is mentioned in Sutra I—14.

In this Sutra Abhyasa is explained. As for Vairagya, refer to Sutra I—15, which is explained in page 35 of this book.

3. Control by Suppression of Vrittis

(SUTRA III—9)

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणाचित्तान्वयो निरोधपरिणामः ।

व्युत्थान : Out-going, निरोध : suppression, संस्कारयोः : of the impressions, अभिभव : dis-

appear, प्रादुर्भावौ : appear, क्षण : moment, चित्त : mind, अन्वयः conjunction, निरोध : supression, परिणाम : modification.

The suppression of the modification of mind (the Nirodha Bhumi) is the junction with the moment of suppression, when the out-going impressions and impressions of suppression disappear and appear.

NOTES

In other words, we can say that, by the suppression of the out-going Vrittis of mind and the development of modifications of control, the mind rests firm in Nirodha Bhumi. This is Nirodha Parinama (modification of control).

The mind remains in its real, unmodified state. It is very difficult to understand this and the following four Sutras. You must clearly understand the Chapter on "Samadhi." Vyutthana means the mind goes outward. Here it means Samprajnata Samadhi. When compared with Asamprajnata Samadhi, Samprajnata Samadhi is outward. Samprajnata Samadhi itself is a

distraction of the mind. The passage from the Samprajnata to Asamprajnata Samadhi is very difficult and critical process. It is a trying stage. The Yogi must be very, very vigilant. If one out-going Vritti is checked and controlled, that powerful Vritti which checks the outgoing Vritti is itself a modification. This also must be controlled. The mind should become absolutely waveless before Asamprajnata Samadhi is attained.

4. Make the Supression steady

(SUTRA III—10)

तस्य प्रशान्तवाहिता संस्कारात् ।

तस्य : Its, प्रशान्तवाहिता : undisturbed flow, संस्कारात् : by habit.

Its undisfined flow becomes steady by habit (continuous practice).

NOTES

The controlling modifications (Nirodha Parinama) must arise so continuously as to become a regular habit. Habit will come

only by continuous practice. Then alone Samadhi will come by itself.

5. Control Mind by Virtues

(SUTRA I—33)

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।

मैत्री : Friendliness, करुणा : mercy, मुदिता : gladness, उपेक्षाणाम् : indifference, सुख : happiness, दुःख : pain, पुण्य : virtue, अपुण्य : vice, विषयाणाम् : towards the subjects, भावनातः : cultivating habits, चित्तः : mind, प्रसादनम् : peace of mind.

By cultivating the habits of friendliness (towards equals), mercy (towards inferiors), gladness (towards superiors), and indifference towards happiness, pain, virtues and vice, comes peace of mind.

NOTES

The best and easy way of keeping the mind in a state of equanimity or evenness, which is conducive to the attainment of Samadhi, is described here. Maitri and

Karuna will eradicate hatred. Mudita will remove jealousy. Mercy softens the hard heart and removes the cruel, harsh nature. By this practice, anger, Abhimana, hatred, egoism, envy of various sorts will vanish. Rajas and Tamas will be removed. The mind will be filled with Sattwa. The fickleness of the mind will disappear. Ekagrata state of mind will come in. The mind becomes pure.

Samadhi cannot come in a mind that is filled with hatred, jealousy and anger. By the method of Pratipaksha Bhavana, any good virtue can be developed.

6. Control Mind by Pranayam

(SUTRA I—34)

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।

प्रच्छर्दन : Exhalation, विधारणाभ्याम् : by retentions, वा : or, प्राणस्य : of the breath.

Or by exhalation and retention of breath.

NOTES

In the previous Sutra it is stated that by developing virtues you can control the mind. Here, in this Sutra, another method of controlling the mind is given. All Vrittis will cease by the practice of Pranayam. Rajas and Tamas will be removed. The mind will become one-pointed. The body becomes light. The mind will become calm. Different exercises in Pranayam are given in Chapter VII of this book.

6. Control Mind by Vedantic Method

Cut off daily the branches of Sankalpa from the tree of Manas and ultimately deytroy the tree of the mind at its root completely. The cutting off of the branches is only secondary. The eradication of the tree by the removal of ego is the primary thing. Therefore, through virtuous actions, if you destroy the idea 'I' which form the very root of the mind, then it will not spring up again. The Brahma Janana which enquires the true

nature of 'I' is the fire which destroys the mind. It is the Jnanagni referred to in Gita IV—37: "The fire of wisdom reduces all actions (and the false I) to ashes."

He who knows the receptacle (Ayatana) verily becomes the receptacle of his people. Mind is verily the receptacle (of all our knowledge).

[Chan Upa. V-1—5].

CHAPTER IX

PRATYAHARA

CHAPTER IX

PRATYAHARA

1. What is Pratyahara

(SUTRA II—54)

स्वविषयासंप्रयोगे चित्तस्यस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।

स्वविषय : With their own objects, असंप्रयोगे : do not associate, चित्तस्यस्वरूम : nature of the mind-stuff, अनुकार : imitate, इव : as it were, इन्द्रियाणाम् : senses, प्रत्याहारः : abstraction.

Pratyahara or abstraction is by which the senses do not associate with their own objects and imitate, as it were, the nature of the mind-stuff (Chitta).

NOTES

Pratyahara is abstraction. It is the withdrawal of the Indriyas from the objects. The senses are assimilated in the mind which is rendered pure through the practice of Yama, Niyama and Pranayam. The mind becomes more

calm now. The nature of the Indriyas is to have always connection with the objects. Where the vision is turned outward (Bahirmukha Vritti), the rush of fleeting events engages the mind. The outgoing energies of the mind begin to play. When they are obstructed by the practice of Pratyâhara, the other course for them is to mix with the mind and to be absorbed in the mind. The mind will not assume any form of any object. Hitherto, the Indriyas were following the mind like the other bees which follow the queen bee. Just as the bees fly, as the queen bee flies, and sit as it sits down, so also, the Indriyas become restrained as the mind is restrained.

Pratyahara itself is termed as Yoga, as it is the most important Anga in Yoga Sadhana. This is the fifth rung in the Yogic ladder. The first four rungs deal with ethical training and purification of body, mind and Nadis. Now with Pratyahara, proper Yoga begins which eventually culminates in Dharana, Dhyana

and Samadhi. Hence in Kathopanishad also in Parts VI, Sloka 11, you will find: "That firm control of the senses, they regard as Yoga." Again in the same Upanishad it is stated in Part IV, Sloka 1: "The Self-existent created the senses outgoing, therefore, one sees outside and not the Atman within. Some intelligent man, with his senses turned away from their object, desirous of immortality, sees the Atman within."

2. Benefits of Pratyahara

(SUTRA II—55)

ततः परमावश्यतेन्द्रियाणाम् ।

ततः : Thence, परमवश्यता : supreme mastery, इन्द्रियाणाम् the senses.

Thence (from the practice of Pratyahara), comes the supreme mastery over the senses.

NOTES

Yogins enjoy, sound, etc., without Raga and Dwesha. Worldly persons enjoy

with Raga, Dwesha. This is the difference. The Yogi, not becoming as a slave of Vishayas, enjoys as a master out of his own free-will. The Yogi enjoys by remaining as Tatastha (quite indifferent) with Raga and Dwesha experiencing the effects viz., pleasure and pain. The Indriyas cannot grasp the objects even though they are placed before them. This is Indriya Jeya. There is a difference between control and supreme control. By controlling one Indriya alone, the other four will not come under your control. When the mind is rendered pure and one-pointed and when it is turned inwards towards the Purusha, then and then alone supreme control of all organs follows.

He who has, practised Pratyahara can have good concentration and meditation. His mind is always peaceful. This demands patience and constant practice. It takes some years before one is well-established in Pratyahara. He who has mastery over Pratyahara will never complain of Vikshepa or distraction of mind. He

can sit in a place in a busy city where four roads meet and meditate whenever he likes. He does not want a cave for meditation. Just as the tortoise draw in on all sides it limbs, so also, the Yogi withdraws all his senses from the objects of sense through the practice of Pratyahara. Pratyahara gives power to the practitioner. When the Indriyas are withdrawn from the objects, then you can fix the mind on a particular point. It is Dharana or concentration which is dealt with in the next chapter. Pratyahara and Dharana are interdependent. You cannot practise one without the other.

CHAPTER X

DHARANA

CHAPTER X

DHARANA

1. What is Dharana

(SŪTRA III—1)

देशबन्धश्चित्तस्य धारणा ।

देशबन्धः Fixing on one place ; चित्तस्य : of the mind, धारणा : concentration.

Dharana or concentration is the fixing of the mind on one place (object or idea)

NOTES

Dharana is the fixing of the mind on something external or internal. The mind can be fixed externally on the picture of Lord Hari, Lord Krishna or Lord Rama or on any other object or point. Internally it can be fixed on any Chakra or any part of the body or on any abstract idea. Having controlled the Prana through Pranayam, the Indriyas through Pratyahara, you should try to fix the mind

on something. In Dharana you will have only one Vritti or wave in the mind-lake. The mind assumes the form of only one object. All other operations of the mind are suspended or stopped. Different objects of Dharana and their effects are given in the subsequent lessons. According to the Hatha Yogic school, a Yogi who can suspend his breath by Kumbhak for 20 minutes can have a very good Dharana. He will have tranquillity of mind. Pranayam steadies the mind, removes the Vikshepa and increases the power of concentration. Fixing the mind on something is Dharana or concentration of mind. Dharana can be done only if you are free from the distractions of mind.

2. The Mind of Distractions

(SUTRA I—4)

वृत्तिसारूप्यमितरत्र ।

वृत्ति : Modification of mind, सारूप्यम् : identification, इतरत्र : at other times.

At other times (when there is no concentration), the seer has identification of the modifications of the mind.

NOTES

When the Seer does not abide in his own native state, he connects himself with the various Vrittis. He becomes assimilated with transformations. If your son is seriously ailing, you identify yourself with the Vritti and get grief. You have forgotten your essential divine nature. The Vrittis that arise from the mind obscure your native state. They are like clouds that screen the sun. During the time of concentration, the seer identifies himself with his own native state. At other times of concentration, the seer identifies with his Vrittis. This is a great distraction of the mind. The remedy for the evil effects of distractions is suggested in Sutra 30 and 31 of Chapter I. Have a comprehensive understanding of these modifications of mind. The painful Vrittis have to be controlled by the not-painful Vrittis, and these in turn have to be

mastered by Para Vairagya. The painful Vrittis are those which bring the afflictions and become the field for the growth of the afflictions and become the field for the growth of the vehicle of actions (Karmasaya). Vrittis that emanate from Rajas and Tamas are painful ones. Vrittis that arise from Sattwa Guna are not painful ones. Through Vairagya and Abhyasa the painful Vrittis are to be controlled. Then concentration will become habitual. For practising Dharana different kinds of exercises are given in the subsequent pages.

3. Dharana on Sense perception

(SUTRA I—35)

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ।

विषयवती : Sense perception, वा : or, प्रवृत्तिः : by enjoyment of senses, उत्पन्ना : brought about, मनसा : of mind, स्थिति : steadiness of mind, निबन्धिनी : cause.

Or, the practice of concentration on higher sense perceptions brought about

by the enjoyment of senses, causes steadiness of mind.

NOTES

In the previous Sutra, Pranayam practice is prescribed for steadying the wandering mind. In this Sutra it is stated: "Or by the practice of concentration."

By the term: "brought about by the enjoyment of senses" refers to the experiences or sense perceptions, such as smell, taste, sound, feeling, etc.

By concentrating on the tip of the nose, the Yogi experiences Divya Gandha; by concentrating on the tip of the tongue, he tastes Divya essences: by concentrating over the palate, the Yogi experinces Divya colour; by concentrating on the middle of the tongue, he experiences Divya touch; by concentrating at the root of the tongue, he experiences Divya sounds. By concentrating on these supersensual perceptions, he gets steadiness of mind. These experiences give him definite encouragement. He gets faith in Yoga.

Then he applies himself with great intensity and diligence to Sadhan for getting higher experiences in Yoga by entering into Samadhi. By concentrating on the moon, sun, planets, jewels, lamp and precious stones, one can get higher supersensual experiences and can reach Samadhi.

4. Dharana on Sattwic Mind

(SUTRA I—36)

विशोका वा ज्योतिष्मती ।

विशोका : Sorrowless condition of the mind, वा : or, ज्योतिष्मती : full of light, luminous.

Or, by meditation on the sorrowless condition of mind or the luminous mind.

NOTES

The word "or" means, here is another method for steadying the mind. For concentrating on the Sattwic mind, it is necessary to concentrate on the seat of the mind, *viz.*, the heart. The description is given below.

There is a lotus with the face downwards below the heart with 8 petals. Inhale and throw the breath. This exhalation will turn the lotus with the petals upwards. Imagine also when you exhale that the lotus is turned upwards. Then meditate on the effulgent light that is inside the lotus. The Sushumna Nadi or Brahma-Nadi passes through this lotus. This is another method of concentration for steadying the mind and attaining Samadhi.

There is a special concentration on this lotus. You will have to locate the four parts of the Pranava A, U, M and Ardhamatra, the point in the lotus. In the centre of the lotus, there is the sphere of the sun, the seat of waking state with the letter A ; above this, the sphere of the moon, the seat of dreaming state with the letter U ; above this, sphere of fire, the seat of sleep with the letter M ; above this, Chidakasa, the seat of Turiya, the state known as Brahma Nada, the fourth state, which the knowers of Brahman call half-measure or Ardha-matra. In the stalk

thereof is the artery of Brahma (the Brahmanadi—Sushumna) with its face upwards. This passes through the spheres of the sun, etc. That is the seat of the mind. The Yogi concentrates at this centre.

5. Dharana on the desireless Mind

(SUTRA I—37)

वीतरागाविषयं वा चित्तम् ।

वीतरागविषयम् : Free from desire for objects, वा : or, चित्तम् : mind.

Or, on the mind that is free from desire for object.

NOTES

Meditate on the pure mind or heart of Mahatmas or great persons like Sri Vyasa, Sukh Deva, Sri Sankaracharya, Dattatriya, Janka, Lord Jesus or Buddha. The absorption of the mind in another mind ever pure, steady and blissful will certainly cause of corresponding effect and lead to Samadhi. If you find it

difficult to practise this, adopt the following method.

6. Dharana on the knowledge of Dream

(SUTRA I—38)

स्वप्ननिद्राज्ञानालम्बनं वा ।

स्वप्न : Dream, निद्रा : sound sleep, ज्ञानम् : knowledge, आलम्बनम् : the object of concentration, वा : or.

Or, concentration on the knowledge of dream and sound sleep.

NOTES

Steadiness of the mind and Samadhi will follow by practising this method. Sometimes you get beautiful vision of Lord Siva, Krishna or Rama or various other deities or holy personages in dreams. When you wake up you get elated. You can concentrate and meditate on any such vision you get in dream. You can meditate on the blissful state of deep sleep or on the idea : "I slept happily." According to Yoga, sleep is not a mere blank. By the purity of mind and by the grace of the Lord,

the Bhaktas get His Darshan in dream and sleep, and they get Mantras also for their Japa.

7. Dharana on Tripute

(SUTRA I—41)

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ।

क्षीण : Powerless, वृत्ते : modifications of the mind, अभिजातस्य : pure or clear, इवमणेः : crystal-lik, ग्रहीतृ : knower, ग्रहण : knowable, ग्राह्य : knowledge, तत्स्थ : similar to the objects, तदञ्जनता : similar to the colour of the object, समापत्तिः : concentration.

The Yogi, whose mental modifications become powerless, whose mind is as clear as a crystal and having the power of appearing similar to the colour of the objects, obtains concentration of mind by meditating on the knower, knowable and knowledge.

NOTES

When all the Vrittis are controlled and when the mind is one-pointed, it is

transparent like a crystal. The mind loses itself in the object concentrated upon. The mind acquires the power of appearing in the shape of whatever is presented to it, be it the knower, the knowable or the knowledge. Just as the crystal becomes colured by the colour of the object placed before it and then shines according to the form of the object, so also this mind is coloured by the colour of the object presented to it, and then appears in the form of the object. "Samapatti" is Tanmaya Parinama. The mind gets the quality of the object which it comes in contact. This is Grahya-samapatti. This is the first state. If the mind leaves connection with objects, if it keeps connection with the Indriyas only, it is called Grahana-ṣamapatti. Grahana means the Indriyas. This is the second state. If the mind keeps connection with the Atma only, it is called Grahitir-samapatti. Grahitri means : "He who knows." That is the Self. This is the third state.

The Sutra gives you the condition of the mind of concentration. The Vrittis

should be annihilated. The mind should be pure like a crystal and then concentrate on the knower, knowable and koowledge.

8. Dharana on any Chosen object

(SUTRA I—39)

यथाभिमतध्यानाद्वा ।

यथाभिमत : According to one's own choice, ध्यानात् : by meditating, वा : or.

Or by meditating on one's own chosen object.

NOTES

Meditate on anything that appeals to you good or anything which the mind likes best. Having suggested so many methods in the above Sutras for concentration, and meditation, Patanjali Maharishi in the end says: "Concentrate on any object that appeals to you much." You can select any pleasant object that brings in concentration of the mind easily. This is the meaning of this Sutra.

Select any gross object that the mind likes such as pencil, apple, rose, chair, etc.,

and concentrate on it. The mind should be trained to concentrate on gross forms and objects in the beginning period of Sadhan and then grdually it can concentrate on subtle objects. After a regular practice on these, the mind becomes fit for concentration on internal Chakras and abstract ideas. Retire into a solitory place. Sit in a steady posture. Close your eyes. Avoid all distractions. Then you will have wonderful concentration. When you concentrate on one object, do not think of any other object. In this chapter a few exercises are given for Dharana.

In the next Chapter "Samyam," various gross and subtle objects and centres in body are given.' You must have a through study of the chapters: "Pratyahara, Dharana, Samyam, Dhyana and Samadhi." They are something like one subject. The exercise "Tratak—steady gazing," given in Shat Karmas (six purificatory actions) of Hatha Yoga, is also a kind of exercise on Dharana.

Vedantis try to fix their mind on Atma, the Inner Self. This is their Dharana. When Hatha Yogins concentrate their mind on Shat Chakra or the six centres of spiritual energy, they concentrate their mind on the respective presiding Devatas and Tattwas. Bhaktas concentrate their mind on their Ishta Devata. Dharana is an important stage for any kind of Sadhan. You can concentrate on the virtuous qualities of your father or great persons, saint or prophet. This is abstract concentration (Sukshma). Beginners can concentrate on the *tik-tik* sound of the watch. Hatha Yogins concentrate on a small black dot when they do Tratak. This is also very good for beginners. Tratak on the picture of Lord Krishna can be done by Bhaktas.

9. The Concentrated Mind

(SUTRA III—12)

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ।

ततः पुनः : Then again, शान्तोदितौ : the subsiding and rising (the past and the present),

तुल्यप्रत्ययौ : having similar acts, चित्तस्य : of the mind, एकाग्रता : one-pointed concentration, परिणाम: : modification.

Then again, the one-pointed modification of the mind (concentration), comes when the subsiding and rising (the past and the present) are rendered similar.

NOTES

Sometimes when you are deeply engrossed in a subject you do not know how the time has passed. You say, "Is it 12 o'clock now? How the time has passed! I sat at six in the morning. It is twelve now. I have not taken even my tea." The idea of time has vanished now, as you were deeply engaged. In Samadhi, the past and present become one. There is simultaneous knowledge. Everything is present for the Yogi. Everything is here. Everything is now only. The more you are concentrated, the more you are not aware of time. This is the test for deep concentration.

When the mind is fully occupied in the affairs of the war, the soldier does not feel

any serious injury of a gun-shot wound in the leg. He is not aware of the loss of a large quantity of blood also. He has great concentration in war. He is not conscious of his body for the time being. When the excitement is over, when he sees some blood spots in his clothing, he comes to consciousness. Then only he is alarmed a bit. When the mind is intensely fond of anything there will be no perception of pain even if destruction awaits the body. When the mind is completely drowned in any object, who else is there to observe and feel the actions of the body.

There are five Yoga Bhumikas or stages or five states of mind viz., (1) Kshipta (wandering); (2) Mudha (forgetful); (3) Vikshipta (gathering mind); (4) Ekagrata (one-pointed); (5) Nirudha (controlled or well-restrained). In Kshipta state the rays of the mind are scattered. It is always wandering. In Mudha state, the man does not know anything. He is quite dull. He will harm others. In Vikshipta state, the mind is centered for a short time only ;

but wanders about for a long time. In Ekagrata state, it is one-pointed and concentrated. You can enter into Samadhi with the help of this mind. In Niruddha stase, all the Vrittis are controlled. This is the state of Vrittisunya. But Samskaras which are the seeds for Vrittis are here. No Yoga is possible in the first three states of mind. Yoga is possible in the fourth and fifth states only.

10. Benefits of Dharana

(SUTRA I—40)

परमाणुपरममहत्वान्तोस्य वशीकारः ।

परमाणु : Finest atom, परममहत्वः greatest infinity, अन्तः end, अस्य : his (the man who concentrates), वशीकारः power.

His (one who concentrates) power extends from the finest atom to the greatest infinity.

NOTES

The mind can easily meditate by steady practice on the most minute as well as the

biggest object. This is the proper test for concentration. He has mastery in concentration starting from the smallest of atoms to infinity. He has full concentration. He does not want any more practice.

He who practises concentration will possess a very good health and very cheerful mental vision. Through concentration you will get penetrative insight. Subtle esoteric meanings will flash out in the field of mental consciousness. You will understand the inner depths of philosophical significance when you read Gita of Upanishad with concentration. Those who practise concentration evolve quickly. They can do any work with greater efficiency. What others can do in six hours can be done, by one who does concentration, within half an hour. What others can read in six hours can be read, by one who does concentration, within half an hour. Concentration purifies and calms the surging emotions, strengthens the current of thought and clarifies the ideas.

Concentration keeps a man in his material progress also. He will have a very good out-turn of work in his office. What was cloudy and hazy before, becomes clearer and difinite; what was difficult before becomes easy now; and what was complex, bewildering and confusing before, comes easily within the mental grasp. You can achieve anything through concentration. Nothing is impossible for one who practises regular concentration.

11. Instructions on Dharana

1. Purify the mind first through the practice of Yama and Niyama. Then take to the practice of Dharana. Concentration without purity is of no use. There are some occultists who have concentration. But they do not have good character. This is the reason why they do not make any progress in the spiritual path. Ethical perfection is of paramount importance.

2. A man whose mind is filled with passion and all sorts of fantastic desires can hardly concentrate on any object even

for a second. His mind will be jumping like a monkey.

3. There can be no concentration without something upon which the mind may rest. The mind can be fixed easily on a pleasing object such as Jasmine flower, mango or a loving friend. It is very difficult in the beginning to fix the mind on any object which it dislikes such as faecal matter, cobra, enemy, ugly face, etc.

4. Practise concentration till the mind is well-established on the object of concentratration. When the mind runs away from the object of concentration bring it back again to the object.

5. It is very difficult to practise concentration when one is very hungry and when one is suffering from an acute disease.

6. Train the mind in concentrating on various objects gross and subtle and of various sizes big, medium and small. In course of time a strong habit of concentration will be formed. The moment

you sit for concentration, the mood will come at once, quite easily.

7. For a neophyte the practice of concentration is disgusting, and tiring. He has to cut new grooves in the mind and the brain. After some time, say two or three months' (regular practice), he gets great interest. He enjoys a new kind of happiness. He becomes restless if he fails to enjoy this new kind of happiness one day. Concentration is the only way to get rid of worldly miseries and tribulations You have taken this physical body only to achieve concentration and through concentration to realise the Self.

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CHAPTER XI

SAMYAM

CHAPTER XI

SAMYAM

1. What is Samyam

(SUTRA III—4)

त्रयमेकत्र संयमः ।

त्रयम् : The three, एकत्र : together, संयमः : Samyam.

The three (Dharana, Dhyana and Samadhi) together constitute Samyam.

NOTES

Samyam means perfect control of the mind. Here it is a technical name for three inseparable processes of Dharana and Samadhi taken collectively. By the practice of Samyam, the Yogi gets knowledge and powers. The three processes are practised on any one object successively at the same time. The five Angas of Yoga are intended to purify the body, Prana and the senses. These three practices purify the mind. They constitue the very basis of Yoga. With the

help of these three the Yogi dives deep within and brings out the pearl of knowledge of anything. Samyam is the name given to the combined practice of Dharana, Dhyana and Samadhi at one and the same time. By Samyam on external objects he gets various Siddhis and hidden knowledge of the universe of Tanmatras, etc. By concentration on Indriyas, Ahamkara and mind, etc., he gets various powers and experiences. These things are explained in the subsequent Sutras.

2. Samyam as Antaranga Sadhan

(SUTRA III—7)

त्रयमन्तरङ्गं पूर्वेभ्यः ।

त्रयम् : The three, अन्तरङ्गम् : more internal than, पूर्वेभ्यः : the preceeding.

The three (Dharana, Dhyana and Samadhi) are more internal than the preceeding (Yama, Niyama, Asana, Pranayam and Pratyahara).

NOTES

These three constitue the Yoga proper. The five accessories are the external means of Yoga. These three directly bring Samadhi. The other five purify the body, Prana and Indriyas. Hence these three are called Antaranga Sadhan.

3. Samyam as Bahiranga Sadhan

(SUTRA III—8)

तदपि बहिरङ्गं निर्बीजस्य ।

तदपि : Even that (Samyam), बहिरङ्गम् : external : निर्बीजस्य : to the seedless Samadhi.

Even that (Samyam) is external to the seedless Samadhi.

NOTES

Nirbhija Samadhi or Asamprajnata Samadhi is the final goal of Raja Yoga. Compared to that, this Samyam (Dharana, Dhyana, Samadhi) also is external or indirect. It is also preparatory. There is here Alamhana or something for the mind to depend npon ; whereas in Nirbhija Samadhi, there is nothing for the mind

to depend upon. It is Niralambana. It is Nirbhija (seedless) Samadhi.

4. Benefits of Samyam

(SUTRA III—5)

तज्जयात्प्रज्ञालोकः ।

तज्जयात् : By conquest of Samyam : प्रज्ञालोकः : the light of Prajna or the stage of cognition.

By the conquest of Samyam, comes the stage of cognition.

NOTES

As Samyam becomes firmer and firmer, so does the knowledge of Samadhi become more and more lucid. This is the fruit of the practice of Samyam. Samyam should become very natural. Then the knowledge flashes like anything. Samyam is a powerful weapon for the Yogi. Just as the archer aims at the gross objects at first, and then takes to subtle objects, so also the Yogi does Samyam on gross objects and then takes to subtle objects.

He does great deal of practice and ascends the Yogic ladder rung by rung.

5. Samyam on External Objects

(1) On the Sun

(SUTRA III—27)

भुवनज्ञानं सूर्ये संयमात् ।

भुवन : The worlds, ज्ञानम् : knowledge, सूर्ये : on the Sun, संयमात् : by Samyam.

By Samyam on the sun comes the knowledge of the worlds.

NOTES

Bhuvanas are Lokas or worlds. All Lokas are included in one Brahmanda. There are seven upper worlds and seven lower worlds as given below :—

Higher Worlds	Lower Worlds
1. Bhu Loka	1. Sutala Loka
2. Bhuva ,,	2. Vitala ,,
3. Swar ,,	3. Talatala ,,
4. Mahar ,,	4. Mahatala ,,
5. Jana ,,	5. Rasatala ,,
6. Tapo ,,	6. Atala ,,
7. Satya ,,	7. Patala ,,

(2) On the Moon

(SUTRA III—28)

चन्द्रे ताराव्यूहज्ञानम्।

चन्द्रे : On the moon, तारा : of the stars, व्यूह : systems, ज्ञानम् : knowledge.

By Samyam on the moon, comes the knowledge of the regions of stars.

(3) On the Pole Star

(SUTRA III—29)

ध्रुवे तद्गतिज्ञानम् ।

ध्रुवे : On the Pole star, तद्गति : movements of the stars, ज्ञानम् : knowledge.

By Samyam on the Pole star, comes the knowledge of the movements of the stars.

(4) Samyam on Elephant

(SUTRA III—25)

बलेषु हस्तिबलादीनि ।

बलेषु : Our the strength, हस्ति : elephant, बल : strength, आदीनि : and others.

By Samyam on the strength of elephants and others, comes their strength.

NOTES

By practising Samyam on Hanuman, the Yogi gets the power of Hanuman. By Samyam on Vayu, he gets the powers of Vayu. In this way by doing Samyam on any object, you will get its power.

(5) Samyam on the form of Body

(SUTRA III—21)

कांयरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुः प्रकाशासंप्रयोगेन्तर्धानम् ।

कायरूप : The form of the body, संयात् : by Samyam, तद्ग्राह्यशक्ति : the power of comprehension, स्तम्भे : being checked; चक्षुः eye. प्रकाश : light, असंप्रयोगे : being severed, अन्तर्धानम् : disappearance.

By Samyam on the from of the body ; the power of comprehension being checked, and the connection between the eye and light being severed, comes the disappe-arance of the body.

NOTES

The body is made up of five Tattwas. On account of colour, the body, becomes an object of perception. When the Yogi does Samyam with reference to the form of the body, the operation of the perceptibility of colour which is responsible for perception of the body is checked. The Yogi severes the connection between the light of his body and the eye of the perceiver. Hence disappearance of his body follows. The same holds true of the other organs also. He can do Samyam on the sound, touches, tastes and smell ; their perceptibility being checked, there is no contact with the tympanam, skin, tongue, nose. Therefore, these disappear. Yogi has got the power of separating the form from the materials which go to constitute his body.

(6) Samyam on sense-organs

(SUTRA III—22)

एतेन शब्दाद्यन्तर्धानमुक्तम् ।

एतेन : By this, शब्दाद्यन्तर्धानम् : the making of words, etc., disappear, उक्तम् : is explained.

By this the making of words, etc., disappear is explained.

NOTES

Refer to the previous Sutra. The Yogi does Samyam and disconnects the contact of the sounds, touches, tastes and smells from the tympanam, skin, tongue and nose respectively. Then disappearance of these take place.

(7) Samyam on the signs

(SUTRA III—19)

प्रत्ययस्य परचित्तज्ञानम् ।

प्रत्ययस्य : On the signs of, परचित्त : of other minds, ज्ञानम् : knowledge.

By Samyam on the signs (of others), comes the konwledge of their minds.

NOTES

When the Yogi does Samyam on certain signs, such as the complexion, voice, or any such sign on the body of others, he understands the state or the nature of the mind of others. Some astrologers give

predictions correctly by doing Samyam on the signs of his clients and by studying their minds.

(8) Samyam on Mind

(SUTRA III—20)

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ।

न : Not, च : and, तत् its (mind's), आलम्बनम् : support or contents, तस्य : its विषयी : subject, भूतत्वात् : beyond.

(By Samyam on the signs) not the contents of the mind, for the subject is beyond.

NOTES

In the previous Sutra it is stated that one can have the knowledge of the nature of mind by doing Samyam on the signs. This Sutra states that one can know the nature of the mind by that and not the contents of the mind, *i. e.*, the particular thought of mind. But if the Yogi performs anothers Samyam on the thought of mind, then he can have the full contents of the mind.

(9) Samyam on Time

(SUTRA III—35)

क्षणतत्क्रमयोः संयमद्विवेकजं ज्ञानम् ।

क्षण : A small point of time, तत्क्रमयोः : over their succession, संयात् : by Samyam, विवेकजम् ज्ञानम् : discriminative knowledge.

By Samyam on a small point of time comes the discriminative knowledge.

NOTES

Kshana is the smallest particle of time that cannot be further divided. By doing Samyam on this smallest particle of time and the order in which they follow one another comes discrimination of everything which helps the Yogi to free himself from the tempting invitation of Devas. Years, months, and days are made up of Kshana only. Kshana constitutes time. There is slight interval between two Kshanas. There is nothing which is not related to time. Therefore, by Samyam on Kshana, the Yogi surely gets knowledge of everything. Therefore he cannot be

allured by the false representation of the Devas. Two moments cannot co-exist. The uninterrupted sequence of the first moment and of the one which follows, is what is called succession or order.

(10) Effect of Samyam on Time

(SUTRA III—54)

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ।

जाति : Class, लक्षण : characteristics, देश : position, अन्यता : separateness, अनवच्छेदात् : not differentiated, तुल्ययोः : similar things, ततः : thereby, प्रतिपत्तिः : the distinction.

The similar things are thereby (by Samyam) distinguished when not separately differentiated by class, characteristics and position.

NOTES

Things are generally differentiated by the class or species, peculiar characterestics and place. When all these three fail to differentiate the things the discrimination that is described in the above

Sutra will doubtless help the Yogi. "This is a horse. This is brown-coloured horse" This is the differentiation by Lakshana or signs. 'That camel is in front. This elephant is behind.' This is differentiation by place. All such knowledge can be had by Samyam on time. Discrimination will bring the knowledge of Purusha. The ignorance which is the root-cause for human sufferings and tribulations, which makes you to identify yourself with the physical body will be destroyed thereby.

(11) Samyam on Ear and Ether

(SUTRA III—42)

श्रोत्राकाशयोः संबन्धसंयमद्दिव्यं श्रोत्रम् ।

श्रोत्राकाशयोः : Between ether and ear, संबन्ध : relation, संयमात् : by Samyam, दिव्यम् : divine, श्रोत्रम् : hearing.

By Samyam on the realtion of the ear and ether, comes the divine hearing.

NOTES

The Yogi can hear any subtle sound from any distance through this Samyam,

by simple willing. He acquires the full power of the organ of hearing. Similarly by connecting with the Adhistana-bhutas (Vayu, Tejas, Apas and Prithivi), he can acquire the full powers of other organs also.

(12) Samyam on Ether and Body

(SUTRA III—43)

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ।

कामाकाशयोः Between body and ether, सम्बन्ध : relation, संयमात् : by Samyam, लघु : light, तूल : cotton, समापत्तें : attaining, च : and, आकाश : through ether, गमनम् : passage.

By Samyam on the relation between ether and body, to the Yogi, attaining the lightness of cotton, comes the power of passage through ether (air).

NOTES

The body becomes very light by the practice of Samyam on the relation between ether and body or on the lightness of cotton. Hence the Yogi can move anywhere in the space like a bird. He can

walk on the string of a spider's web. He can move along the rays of the sun.

Those who know Shanmohan Vidya or Indrajala also can move in the air. But, this is Jala (trick) only. Not real. He remains in the ground only. If you take any photograph, you will not get picture of the man in the air. A Hatha Yogi who has Siddhi in Kechari Mudra can also fly in the air.

6. Samyam on Internal Centres

(1) On the Modifications of Mind

(SUTRA III—16)

परिणामत्रयसंयमादतीतानागतज्ञानम् ।

परिणामत्रय : The three modifications of mind, संयमात् : by Samyam, अतीत : past, अनागत : future, ज्ञानम् : knowledge.

By Samyam on the three modifications of mind, comes the knowledge of the past and future.

NOTES

The three-fold changes are mentioned in Sutra III—13. When direct know-

ledge of the three-fold changes is obtained by means of Samyam, knowledge of their past and future is obtained.

The Yogi plunges deep into the source *i. e.,* the Samskaras by Samyam and gets the knowledge of the past and future. He can do it in the twinkling of an eye. When once you know the technique, you can acquire the knowledge through Samyam. This is given in Sutra III—18.

(2) Videha can pass out of body

(SUTRA III—44)

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ।

बहिरकल्पिता : Passing out of the body, वृत्ति : acting, महाविदेहा : great Videha or bodiless, ततः : by that, प्रकाश : light, आवरण : veil, क्षय : distruction.

The great Videha (bodiless) is passing out of the body and functioning there, and by that comes the destruction of the veil of light.

NOTES

By practising Samyam on the real modifications of the mind that are out side

the body called 'the great bodiless' comes destruction of the covering of light. In ordinary persons the mind is confined to this little body only. He identifies himself with this body only. In a Yogi this mind goes outside the body and feels all-pervading nature (omnipresence). The mind feels that it is independent of the physical body. This is called 'Maha-videha' or 'great bodiless'. The Yogi can do Parakaya Pravesh (entering another body) with this mind. The Yogi can enter another body without the Samyam mentioned in Sutra 39 of Chapter III. In this state knowledge of any and every description is within his easy reach.

His mind is full of Sattwa as the covering of light is destroyed. Rajas and Tamas constitute this covering.

(3) Samyam on Samaskaras

(SUTRA 111—18)

संस्कारसाक्षातकरणात्पूर्वजातिज्ञानम् ।

संस्कार : Impressions of mind, साक्षात्करणात् : by direct perception, पूर्वजाति : previous birth, ज्ञानम् : knowledge.

By Samyam and direct perception of the Samskaras, (impressions of mind) comes the knowledge of the previous birth.

NOTES

All actions, enjoyments and experiences leave the impressions in the subconscious mind in the form of subtle impressions or residual potencies. The Samskaras are the roots for causing again Jati, life and experiences of pleasure and pain (*vide* Sutra II-13). Revival of Samskaras induce memory. The Yogi dives deep inside and comes in direct contact with these Samskaras. He directly perceives them through his inner Yogic vision. By Samyam on these Samskaras, he acquires knowledge of previous lives.

Samskaras are of two kinds, those appearing as habits and causing memories and afflictions; and those appearing as virtue and vice and bringing fruits. The direct knowledge of the Samskaras is not possible without the knowledge of space, time and operative cause. The Yogi gets

help from Parinama, Chesta, Nirodha, Shakti, Jivana and Dharma (mind-change, activity, suppression, ideation in action, physical life and characterestics respectively). By doing Samyam on the Samskaras of others he gets the knowledge of their past lives also.

(4) Samyam on Indriyas

(SUTRA III—48)

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ।

ग्रहण : The power of cognition, स्वरूप : own essential nature, अस्मिता : egoism, अन्वय : qualities, अर्थवत्व : purposefulness, संयमात् : by Samyam, इन्द्रियजय : mastery over senses.

By Samyam on the power of cognition, the essential own nature, egoism, qualities, and purposefulness or condition of senses, comes the mastery over senses (organs).

NOTES

Just as there are five conditions for the elements (*vide* Sutra III—45), so also there are five states or conditions for the organs.

The power of cognition is the power which every organ possesses such as seeing, smelling, hearing, tasting and touching; their nature refers to the knowledge which each brings from the object of cognition; egoism refers to the individual consciousness that is present in all the acts; qualities are Saṭtwa, Rajas and Tamas; purposefulness is Bhoga and Apavarga, enjoyment and emancipation.

If the Indriyas remain quiet without moving towards objects, and if they are fixed in their respective places, the Yogi enjoys a peculiar, indescribable Ananda. This is Sananda Samadhi.

(5) Siddhis for Samyam on Indriyas

(SUTRA III—49)

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ।

ततो : Thence, मनोजवित्वं : quick movement like the mind, विकरणभावः : perception without the Indriyas (senses), प्रधानजय : mastery over Pradhana (nature).

Thence comes to the body the power of quick movement like mind and perception

without the Indriyas (senses) and mastery over nature.

NOTES

Madhu-patrika is the name given to the mastery over Bhutas, Indriyas and Pradhana (the combined Bhuta Jeya, Indriya Jeya and Pradhana Jeya). In this state the Yogi attains Ritambara Prajna. 'Tatah' means from the mastery of Indriyas. Mastery over the elements brings the eight Siddhis and Kaya Siddhi. Indriya Jeya brings Manojavitam, independent power of the organs and mastery over the first cause i. e., Pradhana Jeya. 'Madhupatrika' means as sweet as honey. The body gets the power of quick movements as the mind and the Indriyas to grasp the movements of the body independently.

(6) Samyam on Udana Vayu

(SUTRA III—40)

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ।

उदान : Udana Vayu, जयात् : by mastery over, जल-पङ्क-कण्टक-आदिषु : water, mud, thorns

and others, असङ्ग : without any contact, उत्क्रान्तिः : ascension or can die at will, च : and.

By acquiring mastery over Udana Vayu, the Yogi will not have any contact with water, mud, thorns and others, and can die at will.

NOTES

It is Udana Vayu that separates the astral body from the physical body at the time of death. By control over this current he becomes very, very light. In conjunction with Prana Vayu, Udana plays an important part in governing the motion of lungs. Udana helps the function of deglutition or swallowing of food stuffs also. Jalasthamba and Vayusthamba are also done by control over Udana. By Samyam on this,. the Yogi is not at all affected by water, thorns, etc.

(7) Samyam on Samana Vayu

(SUTRA III—41)

समानजयाज्ज्वलनम् ।

समान : Samana Vayu, जयात : by mastery, ज्वलनम् : effulgence.

By mastery over Samana Vayu, comes effulgence.

NOTES

The body of the Yogi who has mastered the current Samana Vayu is effulgent. He can create fire out of his body. Sarabanghar, after having Darshan of Sri Rama created fire out of his physical body, burnt his physical body in this Yogic fire and with the Divya body (luminous body) entered Brahma-looka (*vide* Aranya Kanda). Light flashes out from the body of the Yogi who has mastery over this Samana Vayu.

7. Samyam on Virtues

(SUTRA III—24)

मत्र्यादिषु बलानि ।

मैत्र्यादिषु : Friendliness and other virtues,
बलानि : powers.

By Samyam on friendliness and other virtues comes the power (to transmit same to others.)

NOTES

By the word "Adishu"—and others," the other virtues Karuna, Mudita, etc., are included. By Samyam on these virtues, the Yogi develops these qualities to a very high degree and gets the power to infuse those qualities in others also. Yogis radiate these qualities on all sides.

(8) Samyam on Discrimination

(SUTRA III—50)

सत्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं च ।

सत्व : Purity, पुरुष : Purusha, the Soul, अन्यताख्यातिमात्रस्य : who recognises the distinctive relation between, सर्वभाव : over all states, अधिष्ठातृत्वम् : supremacy, (omnipotence), सर्वज्ञात्वम् : omniscience, च : and.

By Samyam on the distinctive relation between Sattwa (purity) and Purusha the soul), comes the powers of omnipotence and omniscience.

NOTES

The relation between Sattwa and Purusha is also taken as "the relation

between Prakriti and Purusha. This Siddhi is called as Visoka which means 'without sorrow.' The Yogi who has these Siddhis will have no sorrow in any condition.

9. Samyam on Sabdha and Artha

(SUTRA III—17)

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रविभाग संयमात्सर्व-भूतरुतज्ञानम् ।

शब्द : Word, अर्थ : meaning, प्रत्यय : knowledge of these, इतरेतर-अध्यासात्-सङ्कर : are confused with one another and appear as one because of similarity, तद्-प्रतिभाग : their distinctions, संयमात् : by Samyam, सर्वभूत : of all living beings, रुतज्ञानम् : knowledge of Sounds.

By Samyam on (the distinctions of) the word, meaning and knowledge which are confused with one another and appear as one because of similarity, comes the knowledge of the sounds of all living beings.

NOTES

In ordinary persons word, meaning and knowledge are mixed up together. But, tho Yogi can separate them. By making Samyam on any sound he can understand the meaning of any sound. Sphota is something indescribable (state of sound) which eternally exists apart from the letters forming any word, and is yet inseparably connected with it, for it reveals itself on the utterance of that word. It is subtle. 'Sphota' means 'bursting like a bubble.' Sphota is of two kinds *viz.*, Patha sphota and Vakhya sphota. Patha-sphota is that power which brings out the knowledge of a world as soon as it is uttered. Vakhyasphota is that power which brings knowledge of a sentence as soon as it is uttered. The Udana Vayu connects itself with the chest and other eight places viz., chest, larynx, root of the tongue, teeth, lips, palate, nose, head and cause the arising of all letters. The Yogi can understand the meaning of the sounds uttered by animals, the language of animals and

birds, the music of nature and the internal Anahat sounds.

10. Samyam on Karma

(SUTRA III—23)

सोपक्रमं निरूपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्ठेभ्यो वा ।

सोपक्रमम् : Quick in fructification, निरूपक्रमम् : slow in fructification, च : and कर्म : works, तत्-संयमात् : Samyam over these, अपरान्त : of death, ज्ञानम् : knowledge, अरिष्ठेभ्यः : by portents, वा : or.

Karma (works) is of two kinds *viz.*, those that are to be fructified quickly and those that will bring fruits slowly (at a later date) By Samyam over these or by portents, the Yogi gets the knowledge of (the time of) his death.

NOTES

A wet cloth, when well squeezed, dries up quickly. Similarly some Karmas bring fruits quickly. A wet cloth full of water dries up slowly. Similarly some Karmas bring fruits slowly. A Yogi by his Yogic

power takes several bodies and exhausts all the Karmas that bring fruits slowly. Pattinattu Swami, a well-known Jnani, exhausted the influences of Saturn planet that would last for 7½ years in 7½ Naligais. Portents (Arishta) are certain occurances that cause fear.

They are of three kinds *viz.*, Adhyatmic, Adhibhautic and Adideivic. The Yogi will find out the exact date, hour and minute of his death by Samyam over the Karmas. Yoga is an exact science. In fact it is the Science of sciences. By the knowledge of the portents also, the Yogi can find out the date of his death.

11. Samyam on Chakras and Nadis

(1) On Nabhi Chakra

(SUTRA III—30)

नाभिचक्रेकायव्यूहज्ञानम् ।

नाभिचक्रे : On the Plexus of Navel, कायव्यूह : the arrangement of the body, ज्ञानम् : knowledge.

By Samyam on the Chakra (plexus) of navel, comes the knowledge of the body.

NOTES

Nabhi Chakra is known as Manipura Chakra according to Tantra Shastra. By practising Samyam on this Chakra, the Yogi gets the knowledge of the construction of the body, the seven Dhatus, etc. The description of different Chakras, their presiding deity, the number of petals in each, the functions of each Chakra are all given in my book "KUNDALINI YOGA". Due to the lack of space I cannot deal with this subject here.

(2) On the Vishuddhi Chakra

(SUTRA III—31)

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ।

कण्ठकूपे : The pit of the throat, क्षुत्पिपासा : hunger and thirst, निवृत्तिः : removal.

By Samyam on (the Chakra at) the pit of the throat, comes the removal of hunger and thirst.

NOTES

At the pit of the throat, there is Vishuddhi Chakra. By Samyam on this Chakra, the Yogi becomes free from the afflictions of hunger and thirst.

(3) On Sahasrar Chakra

(SUTRA III—33)

मूर्धज्योतिषि सिद्धदर्शनम्

मूर्धज्योतिषि : On the light of the head, सिद्धदर्शनम् : the Darshan (vision) of Siddhas (perfected Yogis).

By Samyam on the light of the head, comes the Darshan of Siddhas.

NOTES

Siddhas are a kind of being who move in space between earth and sky. Murdha is the crown of the head. Brahmarandhra or hole of Brahma is here. Coronal artery is connected with the Brahmarandhra. Just as the light leaks out through a hole in the door or window of a house, so also the light of Sattwa leaks out through this hole of Brahma. Nirguna Upasaks select

this place for their abstract meditation. This centre at the head is Sahasrar Chakra. Samyam at this Chakra will bring divine visions.

(4) On Anahat Chakra

(SUTRA III—35)

हृदये चित्तसंवितम् ।

हृदये : At the heart, चित्तसंवित् : knowledge of the mind.

By Samyam on the heart, comes the knowledge of the mind.

NOTES

At the heart the centre is Anahat Chakra. This is a very important centre for meditation.

(5). On Kurma Nadi

(SUTRA III—32)

कूर्मनाड्यां स्थैर्यम् ।

कूर्मनाड्याम् : On the Kurma Nadi, स्थैर्यम् : steadiness (of body).

By Samyam on the Kurma Nadi, comes the steadiness of the body.

NOTES

Kurma is one of the five sub-Pranas. It shuts and opens the eyelids. The astral tube by which this sub-Prana passes is Kurma Nadi. This Nadi is in the chest below the throat. By Samyam on this Nadi, the Yogi gets steadiness of the body.

(6) On the Inner Light

(SUTRA III—26)

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ।

प्रवृत्त्यालोक : The inner light (of the heart), न्यासात् : by contemplation or by practising Samyam, सूक्ष्म : subtle, व्यवहित : obscured, veiled, विप्रकृष्ट : remote, ज्ञानम् : knowledge.

By Samyam on the inner light (of the heart), comes the knowledge of the subtle, the obscured and the remote.

NOTES

In inner light here referred to is already explained in Sutra I—36. The

Yogi develops clairvoyance. He can see vividly hidden treasures. A Yogi who lives in a Himalayan cave can clearly see things in the United States of America. He can see the invisible electrons and atoms. He can read what is written in a seald envelope.

(7) On one's own Self

(SUTRA III—36)

सत्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषोभोगः परार्थात्स्वार्थ संयमात्पुरुषज्ञानम् ।

सत्व : Purity, पुरुषयोः : of the Purusha, अत्यन्तासंकीर्णयोः : absolutely distinct from each other, प्रत्यय : distinction, अविशेषः : absence, भोगः : experience, परार्थत्वात् : for the sake of another, स्वार्थ : on himself, संयमात् : by Samyam, पुरुषज्ञानम् : the knowledge of Purusha.

Experience comes from the absence of discrimination between Sattwa and Purusha that are absolutely distinct from each other. This (enjoyment) being for another (Purusha), knowledge of Purusha comes by Samyam on himself.

NOTES

Purusha only can know himself as He is Self-luminous. Buddhi, in the presence Chaitanya Purusha shines as intelligent through the Chaitanya of Purusha. Purusha is reflected in clear Sattwa (Buddhi) and therefore he has energised and magnetised the Buddhi. Buddhi foolishly imagines that all experiences are its own acts. This confused identification of the two is the cause for experiences and enjoyment. The action of Sattwa or Buddhi is for another (Purusha) and not for himself.

(8) Benefits of Samyam on one's Self

(SUTRA III—37)

ततः प्रतिभश्रावणवेदनादर्शास्वादवार्त्ता जायन्ते ।

ततः : From that (Samyam), प्रतिभः : intuition, श्रावण : clair-audience, वेदन : higher touch, आदर्श : clairvoyance, आस्वाद : higher taste, वार्त्ता : higher smell, जायन्ते : arises, proceed.

From that (Samyam) arises the knowledge of clair-audience, higher touch,

clairvoyance, higher taste and higher smell through intuition.

NOTES

The five kinds of knowledge derived from the functioning of the five Jnana Indriyas are now derived by the power of Pratiba without any Samyam (vide Sutra III—34). The Yogi gets the power of Sravana, the capacity to hear remote sounds; Vedana, the capacity to touch remote objects; Adarsha, the capacity to see remote objects; Asvada, the capacity to taste remote objects and Vata, the capacity to sense the smell of remote objects, and other Siddhis through intuition. The fruits of Pratiba is explained in the Sutra III—34.

12. Fruits of Pratiba

(SUTRA III—34)

प्रतिभाद्वा सर्वम् ।

प्रातिभाद् : By intituion, वा : or, सर्वम् : all (knowledge).

By the power of intuition, comes the knowledge of all konwledge.

NOTES

If a Yogi has the power of Praitiba he gets all Siddhis and knowledge without practising Samyam at all. Pratiba is called Taraka Jnana, the knowledge that leads to Moksha or emancipation. Pratiba is prescience or intuition. When the mind becomes very, very pure and is filled with Sattwa, spontaneous illumination dawns. The Taraka Jnana is explained below in Sutra III—55.

13. What is Taraka

(SUTRA III—55)

तारकं सर्वविषयं सर्वथाविषयक्रमं चेति विवेकजज्ञानम् ।

तारकम् : Intuition or the knowledge that gives liberation, सर्वविषयम् : relating to all objects, सर्वथाविषयम् : in all conditions, अक्रमम् : having no succession or simultaneons, च :

and, इति : this, विवेकजज्ञानम् : discriminative knowledge.

The knowledge born of discrimination is Taraka, relating to all objects in every condition and without having any succession.

NOTES

In Sutra III—34, a description is given of Taraka Jnana. The discriminative knowledge described in Sutra III—53 results into Taraka. It relates to all objects from Pradhana down to Bhutas and also all conditions of these objects. Further this knowledge is simultaneous. Everything is 'present' only. Past and future are blended in the present. Everything is 'now' only. There is no succession or order. The Yogi becomes a 'Sarvajna' and 'Sarvavit'—all-knowing and all-understanding. Madhubhumi is a part of this Taraka-Jnana only. Pratiba consists in the capacity to comprehend things which are hidden or veiled, remote or past or future or extremely subtle. The whole knowledge is revealed to the Yogi who has Pratiba.

14. Parakaya Pravesh

(1) Mind Enters Another Body

(SUTRA III—39)

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्चचित्तस्य परशरीरावेशः ।

बन्ध : Bondage, कारण : cause, शैथिल्यात् : on relaxation, प्रचार : the method of passages, संवेदनात् : by the knowledge, चित्तस्य : of the mind, परशरीर : other's body, आवेशः : entering into.

The mind (of a Yogi) enters another body, by relaxation of the cause of bondage and by the knowledge of the method of passing.

NOTES

On account of Karmas the mind is bound to a particular body. By the force of Samadhi, the Karmas which chain the mind to a body become loosened. By the destruction of the bonds imposed by Karma, and by knowing the passages through which he can re-enter his own body, the Yogi withdraws his mind from

his body and enters another body. When the mind enters another body, the organs also follow the Indriyas, just as the common bees follow the queen bee. The knowledge of the passage for the mind helps the Yogi in entering another body and re-entering his own body. Sri Sankaracharya entered the dead body of the Rajah of Benares and his disciple Padmapada took care of his physical body. Vikramaditya also knew this Yogic process. He entered the body of others. A Rishi entered the body of a dead cowheard to look after the cows and had a new name Tirumular, the reputed author of Tirumantram in Tamil. Hastamalak, disciple of Sri Sankaracharya, had another body previously. He entered the body of a small boy and remained silent on the banks of a river. Sri Sankara took him and made him as his disciple. A Yogi can enter the body of a living man and operate through his body and mind. Mind is Vibhu or all-pervading. Cosmic mind is Hiranyagarbha. When the

individual mind is purified, it becomes one with the cosmic mind.

(2) Source of Created Minds

(SUTRA IV—4)

निर्माणचित्तान्यस्मितामात्रात् ।

निर्माणचित्तानि : Created minds, अस्मितामात्रात्: from egoism alone.

Created minds emanate from egoism alone.

NOTES

The Yogi wants to exhaust all Karmas quickly. Therefore he multiplies himself and takes many bodies. He manufactures minds for these bodies out of Ahamkara, egoism. He may like to enjoy several things at the same time. For this simultaneous enjoyment he creates several bodies and several minds through his Yogic powers. The Yogi has full command over Mahat-tattwa. Egoism proceeds from Mahat-tattwa. So there is no difficulty for a Yogi to create many minds as he likes. He taps the source for all minds, and

manufactures several minds from the great reservoir over which he has absolute control. These minds are called 'Nirmani Chittani—created minds.' These new manufactured bodies are called 'Kaya-vyuha.' The Yogi keeps with him the control for these bodies.

(3) Original Mind is the Director

(SUTRA IV—5)

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकषाम् ।

प्रवृत्तिभेदे : Difference in various functions, प्रयोजकम् : director, चित्तम् : mind, एकम् : one अनेक-षाम् : of the many (minds).

Though there is difference in various functions, the one mind (Yogi's original mind) is the director of the many (created minds).

NOTES

The identity of one and the same individual is preserved in all these manufactured bodies (Nirmana-kayas) and minds (Nirmana-chittas). The Yogi draws

in all the created bodies and minds into himself as the sun draws in his rays.

(4) The play of Prakriti

(SUTRA IV—2)

जात्यन्तरपरिणामः प्रकृत्यापूरात् ।

जात्यन्तर-परिणामः : The transformation into another class (species), प्रकृति : of the nature, अपूरात् : flow or filling up.

The transformation into another class (species) is by the flow of Prakriti (nature).

NOTES

One body is changed into another of a different kind in the same existence by the flow of Prakriti. The process of changing the body is explained in the next Sutra.

(5) Causes in the action of Prakriti

(SUTRA IV—3)

निमित्तमप्रयोजकंप्रकृतीनांवरणभेदस्तु ततः क्षेत्रिकवत् ।

निमित्तम् : Incidental cause, अप्रयोजकम् : those that do not move into action, प्रकृतीनाम् : creative causes, वरण : obstacles, भेदः pierce

or remove, तु : but, ततः : from that like a husbandman (in a field).

The incidental causes do not move the Prakriti into action, but they remove the obstacles like a husbandman (in the field).

NOTES

The husbandman removes the obstacles in the way of the water and the water then passes of itself from one field or bed to another field or bed. Even so, the virtuous deeds remove the obstacles that stand in the way of evolution of Prakriti (that stand in the way of getting another different body in the same existence). It is not the virtue that becomes the cause of the creative causes moving into action. Virtue becomes the cause of the removal of the vice, because they are diametrically opposed to each other.

Animal is hidden in vegetables; vegitable is hidden in minerals; man is hidden in animals; and God is hidden in man. When the obstacles are removed rapid evolution takes place.

Nature rushes in to work out the creative processes or evolution. Divinity is the very birth-right or heritage of man. When the obstacles are removed he becomes a Purusha or Brahman or God. Ignorance and its effects, egoism, Raga, Dwesha, etc., act as barriers. Removal of these barriers allows the flow of knowledge, power and peace. All Yogic practices are best calculated to remove the barriers that stand in the way of the shutters of ignorance and egoism. The river of Jnana will flow by itself.

15. Samyam on Forms

(SUTRA III—45)

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ।

स्थूल : Gross form, स्वरूप : constant nature, सूक्ष्म : subtle form, अन्वय : qualities अर्थवत्त्व : purposefulness,. संयमात् : by Samyam, भूतजयः : mastery over elements.

By Samyam on the gross form, substantive nature, subtle form, qualities and purposefulness of the elements, comes mastery over the elements.

NOTES

The gross form is that which is seen by the naked eyes. Sabdha, Sparsha, Rupa, Rasa, Gandha are the Swarupa of the five elements. The Tanmatras are subtle forms. Qualities in them are the five general appeaiances, conditions or states for the fire, motion for air, all-pervading nature for the ether—these are the five unchaging, real essential nature (Yathartha Swarup) of the five elements respectively. Anvaya means that which is interpenetrating in all objects *i.e.,* the three Gunas. That Yogi who has mastery over the elements can command nature. He can create anything by taking up materials from the ocean of ether or Tanmatrs. He can arrange and rearrange the atoms of his body. He can create as many bodies as he likes and work in all the bodies. Sri Jnana Deva had this Siddhi. He made the Musjid and the walls of his house to move. His sister, Mukta Bhai, prepared bread out of the fire that emanated from his back. Viswamitra also had

this power. He created a third world for Trisanku. You can also have this power if you practise this special Samyam and understand the technique.

16. Eight Siddhis

(SUTRA III—46)

ततोणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ।

ततः : From that, अणिमादि : the powers of Anima and others, प्रादुर्भावः : attainment of, कायसंपत् : perfection of body, तत् : their, धर्म : functions, अनभिघातः : non-obstruction, च : and.

From that comes the attainment of the (eight major) Siddhis, Anima, etc., and the perfection of body, and non-obstruction of their functions.

NOTES

It is stated that the Yogi attains the eight Siddhis and perfection of body by the practice of the Samyam explained in the previous Sutra. Here I will give a short description of the eight Siddhis and in the next Sutra the perfection body is given.

The eight Siddhis are :—

(1) *Anima* : The power to make oneself as minute as an atom.

(2) *Mahima* : The power to expand oneself into space, (becoming big as huge as a mountain).

(3) *Laghima* : The power to become as light as cotton.

(4) *Garima* : The power to become as heavy as iron hill.

(5) *Prapti* : The power of reaching anywhere (power to approach distant things), even to the moon, to touch it with tip of finger.

(6) *Prakamya* : The power of having all desires realised.

(7) *Ishatva* : The power to create.

(8) *Vasitva* : The power to command all or the perfect control over elements.

Although a Yogi possesses all powers, he will never interfere with the smooth

running of the world. He will not set the objects of the world topsy-turvy.

The Dharmas of the elements do not obstruct him. The earth does not interfere by cohesion with the action of a Yogi's body. He can even pass within the water for months together. The late Trilinga-swami of Benares used to live for six months underneath Ganges. The fire cannot burn him. The air cannot affect him. He can stand in Akasa.

17. Perfection of Body

(SUTRA 111—47)

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ।

रूप : Beauty, लावण्य : gracefulness, बल : strength, वज्रसंहनन : adamantine hardness, कायसंपत् : perfection of body.

The perfection of body is (when it has) beauty, gracefulness, strength and adamantine hardness.

NOTES

The power to bear extreme heat and cold, the power to live without food and water (drawing the energy from his pure,

strong, irresistable will), also come under the category 'Kaya-sampat.' As food is only a mass of energy, the body can be kept healthy and strong, if you can supply the body the energy from any other source such as sun, cosmic Prana, will, etc. Yogis know how to absorb the energy and utilise it for the economy of nature in the preservation of the body. Vayubakshan is another way of maintaining the body by eating or taking in air. If the breath is stopped through Kechari Mudra, the Yogi can live by drinking the nectar that flows from Sahasrar Chakra.

Perfection of the body will come by the practice of Yoga systematically and by doing the Samyam described in Sutra III —45.

18. Other means for Siddhis

(SUTRA VI—1)

जन्मौषधिमन्त्रतपः समाधिजयः सिद्धयः ।

जन्म : Birth, औषधि : drug, मन्त्र : Mantras (incantation), तपः : Tapas austerities, समाधि :

super-conscious state or trance, जयः : born, सिद्धयः : Siddhis (psychic powers).

The Siddhis are obtained by birth, drugs, Mantras, Tapas or by Samadhi.

NOTES

Devas get several Siddhis by birth. Kapila Muni was a born Siddha. Ashtavakra and Vama Deva spoke when they were dwelling in their mothers' womb. Mandayva Muni who resided in Vindiya mountains acquired Siddhis by drugs and herbs are called Rasayanars. They make Rasayanas and Siddha-kalpas and attain Kaya Siddhi by taking these preparations. They make Kalpas from sulpher, mercury, Nux-Vomica seeds, and Nim (Margosa) leaves, which possess wonderful powers.

By taking these Kalpas they can live as long as they like. There are certain herbs which stop hunger and thirst. In ancient days certain herbs had the power to talk with persons. Agasthya Muni gave curse to these herbs and then they ceased talking. One can get Siddhis by repetition

of Mantras. Viswamitra attained Siddhis by repetition of Mantras. For getting Siddhis, one must have Sraddha.

Tapas is mortification of the body. Tapaswins do Kaya-klesham. Practice of Hatha Yogic Kriyas like Kechari Mudra, etc., can give Siddhis. These come under the category of Tapas.

Yogis keep some mercury pills in their mouths and fly in the air. They prepare some ointment out of some herbs and apply it to their feet and move in the air. The Rasayanas can immortalise this physical body. They keep the physical body healthy and stronger in order to achieve the goal in this very life. Panchagni Tapas (sitting amidst four fires, standing on one leg with hands raised, living on Nim leaves, Krichara and Bhandrayana Vrita are all forms of Tapas. They bring Siddhis. Standing in hot sun and in cold water in winter, living naked in ice are also a kind of Tapas. I met a Sadhu in Nimsar in 1932. He was standing on one leg from morning six

o'clock till evening six o'clock. He had the help of a swing to lean upon occasionally.

19. Instruction on Samyam

(1) Gradual Practice

(SUTRA III—6)

तस्य भूमिषु विनियोगः ।

तस्य : Its, (Samyam's), भूमिषु : by places or stages, विनियोगः : application or practice.

Its (Samyam's) practice is by stages.

NOTES

It is difficult or impossible to ascend higher planes without mastering the lower planes. The Yogi knows the next stage himself. By conquest of one plane, he gets entry in the next stage. He who is carried away by the Siddhis cannot enjoy the happiness of Yoga. The image may be meditated with all parts ; then without decorations or ornaments ; then without limbs ; then without any special identity ; and lastly Abheda Dhyana, as not apart from the meditator or the 'Self.' The

stages are those mentioned in Sutras II—27, I—17. No one who starts for Calcutta from Dehra Dun, reaches Calcutta without passing the intermediate stations. So is the case with Yoga also. One should practice Yoga stage by stage, step by step.

(2) Siddhis are obstacles

(SUTRA III—38)

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ।

ते : They (Siddhis), समाधावुपसर्गाः : obstacles in attaining Samadhi; व्युत्थाने : to the outgoing (mind), सिद्धयः : Siddhis.

These Siddhis are obstacles in attaining Samadhi ; but they are for the out-going mind.

NOTES

Samadhi here means Asamprajnata Samadhi. The Siddhis of Pratiba, etc., are obstacles. He who wants Kaivalya should ruthlessly shun or reject all Siddhis, as absolutely useless. He may get higher Siddhis, but he cannot become a

Kritakrityan. These come in the way of meditation as bye-products. They should be ignored.

(3) Give up Siddhis

(SUTRA III—51)

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ।

तद् : For that (Siddhis), वैराग्याम् : by dispassion, अपि : even, दोषबीज : the seed of bondage, क्षये : destruction, कैवल्यम् : indepndence.

By giving up even these (Siddhis) comes the destruction of the seed of bondage which brings Kaivalya or (independence.

NOTES

That Yogi, who rejects omnipotence and other Siddhis as mere straw, can attain the highest state of Kaivalya. All the causes of bondage beginning with Avidya mentioned in Sutra II—3 are destroyed when the Yogi rejects ruthlessly even these higher Siddhis. What are these Siddhis, when compared with the state of Kaivalya? Siddhis are in Maya or Prakriti. They are unreal and non-

eternal. They are playful things only. Bhija are the Purva-karma-samskaras (Avidya). Kaivalya is also called 'Amanska state' *i. e.,* mindless condition. This Siddhi is called 'Samskara-sesha.'

(4) Avoid Temptations

(SUTRA III—52)

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्ठप्रसंगात् ।

स्थान्युपनिमन्त्रणे : When celestial beings invite, सङ्ग : attachment, स्मय : smile or happiness, अकरणम् : not doing, पुनः : again, अनिष्ट : undesirable, प्रसङ्गात् : possiblity of contact.

The Yogi should give up attachment and smile or happiness when the celestial beings invite, as there is again the possibility of contact with undesirables.

NOTES

There are four classes of Yogins. (1) Pratama-kalpika : He is just a beginner or neophyte. The light is just appearing. He is just practising. He has not attained any Siddhis. This Yogi is just practising 'Savitarka Samadhi.

(2) Madhu-bhumika : One who has entered 'Nirvitarka Samadhi' and who has attained 'Ritambra Prajna.' This stage is also called Madhu-mati, because it brings the knowledge that gives satisfaction, just as honey does. (3) Prajna Jyotis : The Yogi has attained mastery over elements and senses. He has attained the stage of Madhu-pratika. (4) Atikrantabhavaniya. This Yogi has attained the Bhumikas of Visoka and Samskara-sesha. He has attained Kaivalya. Vyasa describes : 'His sole object is to make the mind latent in the Pradhana.'

The dangers mentioned in this Sutra will affect the Yogi who has entered the second stage. Devatas place various sorts of temptations before him. Many kinds of desires will try to over-power him. The Yogi will become proud and haughty, as he thinks that even Devatas have come to invite him. A downfall is sure to come. He will lose the zeal and earnestness in Yogic practice. False satisfaction will creep. He will give up all Sadhan. This Sutra gives caution for the Yogi. You are

fully aware of the story of Viswamitra, how he was allured by the celestial lady sent by Indra. The Devatas are full of jealousy. They do not like anyone to become a perfect Yogi. They put all sorts of obstacles. They come and invite the Yogi with sweet, cunning words and smile :

"Ride on this Viman which will move in the Akasa. There are Kalpa trees, Chintamani and Kamadenu. There are beautiful, obedient nymphs. They will serve you nicely. Here are clairvoyance and clair-audience and a body of adamantine strength by drinking the nectar. You will not get old age and death." The Yogi, who is careful, who does not care a bit for these invitations and who has shunned all Siddhis can march direct to the goal and enjoy the Kaivalya or perfect Independence.

CHAPTER XII

DHYANA

CHAPTER XII

DHYANA

1. What is Dhyana

तत्र प्रत्ययैकतानता ध्यानम् ।

तत्र : There, प्रत्यय : Mental effort or flow of perception, एकतानता : continuous, ध्यानम् : meditation.

A continuous flow of perception (or thought) is Dhyana, meditation.

NOTES

There is continuous current in the mind of one object like the flow of water in a river (Pravaha). There is only one Vritti in the mind. It is Ekarupa Vritti-Pravaha. The Meditation should be done at the appointed time daily. Then the meditative mood will come by itself without any effort. Sit also in the same place daily for meditation. Meditation on God must become

habitual. First meditate on Lord Vishnu with all sorts of ornaments. Then meditate on Him without any ornament.

In Ishwar Gita you will find: "Concentration lasts as long as 12 Pranayams: Dhyana lasts as long as twelve concentration; and Samadhi lasts as long as twelve such Dhyana."

Various objects of contemplation and meditation are given in the Chapters Dharana and Samyam. And so, repetition is avoided here. Major portion of the exercises and definitions given in the Chapters Dharana, Samyam and Samadhi, belong to this Chapter on "Dhyana." As I expressed previously, these Dharana, Dhyana and Samadhi cannot be separated. They form, as it were, one subject. The beginning portion of Dhyana is Dharana and the advanced portion is Samadhi. Since I have dealt with Dharana, Samyam and Samadhi in detail, now I will close this Chapter with a few more instructions on Dhyana.

2. Instructions on Dhyana

1. Meditation is doubtless difficult. It will be very difficult, nay indeed impossible for a beginner to take to subtle meditation all at once. There must be graduated practices and the mind must be rendered very subtle for higher practices of concentration and meditation. Just as the archer first aims at gross things, target, etc., and then takes to subtle points, so also the student of Yoga should do gross concentration to start with and then take to subtle concentration practices. There must be a gradual ascent in the successive stages of Yoga. But, Yoga Brashtas like Jnana Deva or Sadasiva Brahman of Karur, Trichinopoly, Trilinga Swami and others can at once take to higher stages. Such persons are very, very rare indeed.

2. The object of meditation in the beginning must be Personal God, the body of Virat, or the four-armed Maha Vishnu, or the flute-bearer Lord Krishna or Rama or any other object. Later on, meditation

can be practised on Impersonal God. In Savitarka meditation you will have a comprehensive understanding and knowledge of the objects their excellences and defects, all the features, present, past and future, and also those near and remote, even those unheard of or unthought of. The whole knowledge of the objects and elements will be revealed to you. The name Samapatti is given to the four experiences collectively, Savitarka, Savichara, Sananda and Asmita. Sasmita Samadhi culminates in Dharmamega Samadhi. Then comes absolute dispassion for him. This brings him Asamprajnata Samadhi.

3. Why do you read many books? It is of no use. The great book is with your heart. Open the pages of this inexhaustible book the Source for all knowledge. You will know everything. What is that knowledge of Brahman or the Source or Self. Close your eyes. Withdraw the senses. Merge deep in the Supreme Soul, the light of lights, the Sun of suns. Complete knowledge will be

revealed to you. You will have direct intuitional knowledge and divine wisdom by direct perception. All doubts will vanish now. All mental torments will disappear. All hot discussions, heated debates will terminate now. Peace and Jnana alone will remain.

4. Forget the body. Forget the surroundings. Forget friends and relatives. Forgetting these is the highest Sadhana. It helps meditation a great deal. By remembering God you can forget all these things. Merge within by practising deep, silent meditation. Taste the spiritual consciousness by withdrawing the mind from the sensual objects and fixing it in the object of meditation. This will lead you to Samadhi, the highest goal of Yogis.

5. You will have to note carefully whether you remain stationary in the spiritual path even after many years of meditation or whether you are progressing. Sometimes you may even retrograde or fall downwards also if you are not vigilent and careful, if your Vairagya wanes and if you

are slack in meditation. Reaction may set in. Some practise meditation for a period of 15 years and yet they have not made any spiritual progress. Why ? This is due to the lack of earnestness, Vairagya, keen longing for liberation and intense constant Sadhan. Just as water leaks out into the rat holes in the agricultural fields, so also energy is wasted in wrong channels through Raga and undercurrent, lurking, subtle desires. Supressed desires also will manifest and haress you. Unconsciously you will become a victim to those desires.

6. When you advance in the spiritual practice, it will be very difficult for you to do both meditation and office work at the same daily because the mind will undergo a double strain. It works in different grooves and channels with different Samskaras during Dhyana. It finds it difficult to adjust itself to different kinds of uncongenial activity, as soon as it comes down from a higher plane of sublime thinking. The mind has to move in diametrically opposite direction. It groapes

in the darkness. It gets bewildered, confused and puzzled. You might have noticed how the mind gets puzzled even in ordinary daily affairs of life when you go to a new place in matters of food, bath, rest and answering the calls of nature.

7. When you again sit for meditation in the evening you will have to struggle hard to wipe out the new wordly Samskaras you have gathered during the course of the day, and to get a calm, one-pointed mind again. This struggle, sometimes, brings on headache. The Prana which moves inwards in different grooves and channels and which is subtle during meditation has to move now in new different channels during worldly activities. It becomes very gross during work. During meditation the Prana is taken up to the head.

8. It would seem, therefore, that advanced Grahastha Yogic students will have to stop all worldly activities for some time as they advance in meditation, if they desire to advance further. They

themselves will be forced to give up all works if they are really sincere. Work is a hindrance in meditation for advanced Yogic students. That is the reason why Lord Krishna says in Gita: "For a sage who is seeking Yoga, action is called the means, for the same sage when he is enthroned in Yoga serenity is called the means." Then work and meditation becomes incompatibles like acid and alkali, or fire and water or light and darkness.

CHAPTER XIII

SAMADHI

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SAMADHI

1. What is Samadhi

(SUTRA III—3)

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।

तदेव : The same (Dhyana), अर्थमात्र : object alone, निर्भासम् : shining, स्वरूप : of its own form, शून्यम् : devoid of, इव : as it were, समाधिः : Samadhi (super-conscious state).

The same Dhyana is Samadhi when it shines with the object alone, as it were, devoid of itself.

NOTES

The thinker and the thought, the meditator and the meditated become one. The Mind assumes or becomes the Dheya-rupa. The separate notions 'contemplation' and 'contemplated' and the 'contemplator' vanish. In the state of Samadhi the aspirant is not conscious of any

external or internal objects. Just as the arrow-maker, having his mind engrossed in the arrow, knew not the King passing by his side, so also, the Yogi knows not anything when he is deep in his meditation.

2. Means for Samadhi

(1) One-pointed Mind

(SUTRA III—II)

सर्वार्थतैकाग्रयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ।

सर्वार्थता : All pointedness (distractions). एकाग्रता : one-pointedness (concentration), क्षय : destructions (of the former), उदय : appearance (of the latter), चित्तस्य : or the mind, समाधिपरिणामः : the modification of Samadhi.

The modification of Samadhi is the destruction of all-pointedness (of mind) and appearance of one-pointedness of mind (concentration of mind).

NOTES

With the destruction of the nature of the mind to run after all objects and with

the increase of the one-pointed nature of the mind, the mind assumes the state of Samadhi.

(2) By faith. Energy, etc.

(SUTRA I—20)

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।

श्रद्धा : Faith, वीर्य : energy, स्मृति : memory, समाधि : Samadhi, प्रज्ञा : discernment, पूर्वक : preceded by, इतरेषाम् : for others.

For others, it (Samadhi) is preceded by faith, energy, memory and discernment.

NOTES

In the previous Sutra the Samadhi for Prakriti-layas and Videhas are given. In this Sutra Samadhi is given for other Yogis.

Faith is the firm conviction of the mind as regards the efficiency of the Yoga and the goal to be reached. Sincere faith forces a man to do energetic action to realise the fruit. This brings memory of all knowledge of the subject. Then he concentrates and meditates. He then

acquires discrimination between the real and the unreal, and highest knowledge. Those who apply themselves deligently to Yoga with perfect faith get themselves established in the highest Asamprajnta Samadhi through Samprajnata which brings in Para Vairagya. Faith sustains the Yogi like a kind, affectionate mother.

(3) By Vairagya

(SUTRA I—21)

तीव्रसंवेगानामासन्नः ।

तीव्र : Keen, intense, संवेगा : energetic, आसन्नः : nearest, quick.

Success (in Samadhi) is quick (for those), whose (Vairagya) is intense.

NOTES

Those who feel ardently for Self-realisation, who have burning Vairagya attain at once to the state of Asamprajnata Samadhi. Burning Vairagya and intense Sadhan are needed. Then the fruit is near at hand. According to the degree

of Vairagya and degree of Sadhan, there are nine stages or steps wherein Yogis halt. The fruit of Samprajnata Samadhi is Asamprajnata Samadhi, and the fruit of Asamprajnata Samadhi is Kaivalya or absolute independence.

(4) Three kinds in Effort

(SUTRA I—22)

मृदुमध्याधिमात्रत्वात्ततोपि विशेषः ।

मृदु : Mild, मध्य : middling, moderate, अधिमात्र : excessive, ततोपि : further, विशेषः : differentiation.

A further differentiation comes by mild, moderate or excessive (in efforts).

NOTES

The means are of three kinds, mild medium and intense. Vairagya also is of three kinds mild, middling and intense. Hence there are nine classes of Yogis. The fruit, Asamprajnata Samadhi, will directly be proportionate to the degree of means and Vairagya. Yogis are of mild,

middling and intense energy and Vairagya by virtue of their habits of previous lives.

(5) By destroyal of Samskaras and Ishwar-Pranidhana

(SUTRAS I—51 and II—45)

It is given in the Sutras I—51 that Samadhi will come by the destroyal of all Samskaras, and in Sutra II—45 by Ishwar-Pranidhana. The meaning of the Sutras and their notes are already given. Now I will pass on to the description of different kinds of Samadhi.

3. Dharmamega Samadhi

(SUTRA IV—29)

प्रसङ्ख्यानेप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधि ।

प्रसङ्ख्याने : In the highest discriminative knowledge, अपि : even, अकुसीदस्य : having no interest left behind, सर्वथा विवेकख्याते : constant discrimination, धर्ममेघः समाधिः : Samadhi called the cloud of virtue.

Dharmamega Samadhi or the Samadhi called the cloud of virtue, comes from constant discrimination, having no interest left in the highest discrimination.

NOTES

Even full discrimination is not the desired end. When the Yogi rejects the powers only, he gets the illumination Prasamkhyana or Dharmamega. That Yogi who has understood the essence of 25 Tattwas and who has the discriminative knowledge between Prakriti and Purusha gets the power of knowing everything. He becomes the Lord of everything. When he has no attachment for this state also, he gets Viveka-khyati or full discrimination in the form of a continuous current at all places and in all conditions. This is 'cloud of virtue.' When the Yogi has renounced all powers, he gets the real knowledge, real peace and real strength of Purusha. He is full of bliss, purity, and wisdom (Yathartha Jnana). He shines in his own native glory. He becomes ever free and independent. He who runs after Siddhis is still bound.

Knowledge of the Truth or Purusha is far from him. Other thoughts which cause obstruction or breaks (*vide* Sutra 26 of Chap. IV), owing to past impressions, are not born now owing to the destruction of these impressions.

3. Benefits of Dharmamega Samadhi

(1) Removal of Afflictions

(SUTRA IV—30)

ततः क्लेशकर्मनिवृत्तिः ।

ततः : From that Samadhi, क्लेशकर्म : of afflictions and Karmas, निवृत्ति : the removal.

From the Dharmamega Samadhi comes the removal of all afflictions and Karmas.

NOTES

The cause for Samsar is Kleshakarmas that are mixed with Vasanas. When these are destroyed, the Yogi becomes free while living. There is no fear of downfall, as the Kleshakarmas, the seeds for Samsar are totally fried now. As this Samadhi showers always the state of

Kaivalya, the fruit of actions that are called Akrishna and Asukla, it is called Dharmamega. It is quite a significant name indeed. The afflictions and Karmas are already described in Sutras II—3 and II—15,16.

(2) Infinity of knowledge

(SUTRA IV—31)

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ।

तदा : Then, सर्वावरणमलापेतस्य : removal of all coverings of impurities, ज्ञानस्य : knowledge, अनन्त्यत् : due to infinity of, ज्ञेयम् : knowledge, अल्पम् : very little.

Then comes the removal of all coverings of impurities due to the infinity of knowledge and the knowable becomes very little.

NOTES

When the Yogi gets this infinite knowledge, the knowledge that ordinary men get from worldly experiences and the knowable becomes very very insignificant. The knowledge of the Yogi is like a sun. The knowledge of objects is like the light of a

glow-worm. The Yogi sees without eyes, tastes without tongue, hears without ears, smells without nose and touches without skin. His Sankalpa can work miracles. He simply wills. Everything comes into being. This is described as follows : "The blindman pierced the pearl ; the fingerless put a thread into it ; the neckless wore it and the tongue-less praised it" (Taitreya Aranyaka I-ii—5). The sum-total of all knowledge of this world, of all other secular sciences is nothing, nothing, is mere husk when compared with the infinite knowledge of a Yogi who has attained Kaivalya.

(3) Gunas come to an end

(SUTRA IV—32)

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ।

ततः : Then, कृतार्थानाम् : having fulfilled their part, परिणाम : modifications, क्रम : succession, समाप्ति : end, गुणानाम् : Gunas or qualities.

Then the succession of the modifications of Gunas comes to an end, having fulfilled their part.

NOTES

When the cloud of virtue dawns, when there is highest knowledge and when Para Vairagya fully manifests, the entire cessation of the effects of the three Gunas comes in. The Gunas operate for the enjoyment, experience and emancipation of the Purusha. The Purusha having realised His native state, the Gunas, of course, cease to act, they having fulfilled their end. Therefore the succession of the modifications of Gunas comes to an end for the Purusha who has attained Kaivalya.

(4) Simultaneous Knowledge

(SUTRA IV—33)

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः।

क्षणप्रतियोगी : The uninterrupted sequence of moments, परिणामापरान्त : cessation of modification, निर्ग्राह्य : cognised distinctly, क्रम : succession.

The succession is the uninterrupted sequence of moments distinctly cognised on the cessation of modification.

NOTES

Succession of moments implies order of time. Its form can only be understood if you have a knowledge of the minute particle of time Kshana. Succession is the uninterrupted flow of moments. It can be known only when a particular modification comes to an end. Succession has reference to order and time. For the Yogi who has attained Asamprajnata Samadhi, there is no succession for him. He has simultaneous knowledge. The past and future are blended in the present for him. Everything is 'now.' Everything is 'here.' He has transcended time and space.

4. Samprajnata Samadhi

(1) Definition

(SUTRA I—17)

वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ।

वितर्क : Argumentation, विचार : of deliberation, आनन्दे : happiness, अस्मिता : egoism, रूप : form, अनुगमात् : accompanied by, संप्रज्ञातः : Samprajnata Samadhi or concrete meditation.

Samprajnata Samadhi or concrete meditation is that which is accompanied by argumentation, deliberation, happiness, egoism and form.

NOTES

Samadhi is of two kinds *viz.*, Samprajnata and Asamprajnata. Samprajnata Samadhi is the first step. In this Samadhi, Samskaras are not destroyed. This is also known as Sabhija Samadhi, because the seeds or the Samskaras are there. In this there is Alambana or support.

In Samprajnata Samadhi there are four varieties *viz* , Savitarka, Savichara, Sananda and Asmita. All these will be explained in the subsequent Sutras. Samadhi can also be divided into two kinds, Sthula (gross) and Sukshma (subtle) that relates to Tanmatras and Indriyas. Samprajnata and Asamprajnata Samadhis are termed as Savikalpa and Nirvikalpa Samadhi by Vedantins and Bhaktas.

(2) Savitarka Samadhi

(SUTRA I—42)

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णासवितर्का समापत्तिः ।

तत्र : There, शब्दार्थज्ञान : word, meaning and understanding, विकल्पैः : options, सङ्कीर्णा : confused, सवितर्का : with argumentation, समापत्तिः : thought transformation or concentration.

There the concentration in which the options of word, meaning and understanding are confused is called Savitarka Samadhi or the Samadhi with argumentation.

NOTES

If you concentrate and meditate on the gross objects, on their nature and in relation to time and space, it is Savitarka Samadhi (Samadhi with argumentation). It is Sthoola Dhyana. You will get control over the object. You will acquire full knowledge of the object. You will get psychic powers (Siddhis).

The 'cow' as a word, the 'cow' as an object and the 'cow' as an idea, though different from one another, are cognised as indistinct. You begin to analyse. The characterestics of the word are different; the characteristics of the idea are different; and the characteristics of the object are also different. Everything has a name which has some meaning. When the mind apprehends a word and meditates on its meaning and form as well as on the understanding of both, and thus lose itself in the thing completely, it is called Savitarka Samadhi. Sound causes vibration in the mind. It is carried through the external auditory meatus (external opening of the ear (through the auditory nerve to the auditory centre of the brain. Now a reaction takes place. The mind reacts. It understands the meaning of the sound. Now knowledge manifests. Now comes perception or cognition of the object. The mixture of these three sound, meaning and knowledge constitute perception or cognition of an object. It is Savitarka Samadhi.

(3) Savichara Samadhi

If you meditate on the subtle Tanmatras on their nature and in relation to time and space, it is Savichara Samadhi (with deliberation). This is Sukshma Dhyana. You will get knowledge of the Tanmatras. You will great control over Tanmatras. Savitarkas, Nirvitarka, Savichara and Nirvichara are called Grahya Samapatti.

(4) Sananda Samadhi

If you give up the gross and the subtle elements, if you fix the Indriyas in their respective places and if you give up the gross and the subtle meditation, and if you meditate on the Sattwic mind itself, it is known as Sananda Samadhi. This is called Grahna Samapatti, cognition of the instrumet of cognition.

(5) Asmita Samadhi

When the Sattwic ego only remains during deep meditation, is called Asmita Samadhi. There is only Prajna of 'Aham —Twam' in this Samadhi. The Yogi who

has reached this stage is a Videha (without body). Prakritilayas are those who in this state get themselves merged in nature. You will have to proceed further if you want Kaivalya. This is called as Grahitri Samapatti, cognition of the knower.

Savitarka is gross Samadhi. Savichara is subtle Samadhi. Sananda is deep subtle Samadhi. Asmita is still more deep subtle Samadhi. These are all stages like the steps of an ascending stair-case.

(6) Sabhija Samadhi

(SUTRA 1—46)

ता एव सबीजः समाधिः ।

ता : These (Savitarka, Savichara, Sananda and Asmita Samadhis), एव : only, सबीजः : with seed, समाधिः : Samadhi.

These only, *viz.*, Savitarka, Savichara Sananda and Asmita are Sabhija Samadhi with seed (Samskaras).

NOTES

The seeds are the Samskaras of past actions which give birth and death. These

meditations cannot give full security. They cannot ensure final liberation, as the seeds are not fried or destroyed. They have got Alambana (support) on external objects, gross or subtle. Niralambana, Nirbhija Samadhi only can give the final salvation.

5. Asamprajnata Samadhi

(1) Stopping mental modifications

(SUTRA I—18)

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोन्यः ।

विराम : Cesstion, प्रत्यायाभ्यास : by the constant practice, पूर्वक : the former, संस्कारशेष : in which the impressions only remain, अन्यः : the other.

The other Samadhi is that which consists only of impressions being brought about by the constant practice of the cessation of mental modifications.

NOTES

This is the highest Asamprajnata Samadhi which brings Kaivalya or Independence. Here, there is no Alambana

for the mind. It is rendered perfectly steady. All Samskaras are fried up.

There is no Triputi here. This is not the Laya state or deep sleep. There is perfect awareness. This is a stage where a Yogi gets the highest knowledge. There is Prajna or pure consciousness. This is the state like ocean without waves. The only Sadhan for attaining this state is Para Vairagya. Rajas and Tamas are completely destroyed. When there is Ekagrata, Samprajnata Samadhi is possible. Asamprajnata Samadhi is possible when there is perfect Nirodha of mind. Para Vairagya brings complete rest to the mind. All Vrittis stop. This is the highest end of Raja Yoga which gives freedom.

In Samprajnata Samadhi there is only a partial inhibition of mental functions. Partial inhibition of the mental functions cannot totally uproot the seeds of rebirth. It cannot lead to final liberation wherein the Seer rests in his own native, pristine, Divine Glory. Asamprajnata Samadhi destroys the impressions of all antecedent

mental functions, and even goes so far as to tide over even Prarabhda. A Yogi has no Prarabdha at all. The mind having no object to grasp, becomes as it were, non-existent. This is Nirbhija or Niralambana Samadhi.

(2) Nirvichara Samadhi

(SUTRA III—43)

स्मृति परिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।

स्मृति : Memory, परिशुद्धौ : on the purification, स्वरूप : its own nature, शून्य : devoid of, इव : as it were, अर्थमात्र : the object alone, निर्भासा : shining, निर्वितर्का : Nirvitarka Samadhi or the Samadhi without argumentation.

Nirvitarka Samadhi is that in which the mind shines as the object alone on the disappearance of memory and when the mind is, as it were, devoid of its own nature.

NOTES

You have seen the different kinds of Samprajnata Samadhi. Among those gross form of meditation, if you meditate

by taking the elements out of time and space, and by thinking on them as they are, it will become Nirvitarka Samadhi (without argumentation). This is a higher form of Samadhi than the previous one. Everything besides the complete idea of the object is forgotten in this Samadhi. The mind is not conscious of name, form, meaning or relation of the object. It is absorbed in one idea. The faculty of memory is supressed here as it brings association of name, form, meaning, relation, etc. In ordinary persons, it is difficult to separate the sound, meaning and the knowledge, as they occur with great rapidity. A Yogi who practises Nirvitarka Samadhi will be able to distinguish clearly one from the other. The state described in this Sutra is perfect Nirvitarka Samadhi. The mind of the Yogi becomes very, very subtle on account of various practices in concentration and the development of qualities like Maitra, Karuna and Mudita. The disturbing Rajas and Tamas have been wiped out.

(3) Nirvichara and Subtle objects

(SUTRA I—44)

एतयैव सविचारा निर्विचार च सूक्ष्मविषया व्याख्याता ।

एतया : By this, एव : also, सविचारा : with deliberation, निर्विचारा : without deliberation, च : and, सूक्ष्म : subtle, विषया : for objects, व्याख्याता : are explained.

By this (process) the meditation with deliberation and without deliberation with their objects as subtle, are also explained.

NOTES

Just as the two kinds of argumentative concentration refer to the gross elements, so the two kinds of concentration with deliberation and without deliberation refer to subtle elements. Sananda and Sasmita are also included here. Vichara here means meditative state.' It is not the Tarka Vichara.

(4) The Province of Subtle objects

(SUTRA I—45)

सूक्ष्मविषयत्व चालिङ्गपर्यवसानम् ।

सूक्ष्मविषयत्वम् : The province of the subtle

(objects), च : and, आ : upto, लिङ्गपर्यवसानम् : noumenal extremity or Mula Prakriti.

The province of the subtle objects reach upto (or end with) Mula Prakriti.

NOTES

Pradhana is a terminology of the Sankhyas. It means the 'chief.' It is free from Pradhana, the other principles, Mahat, Ahamkara, Manas, Tanmatras and the gross elements are derived. Hence it has got this significant name. Vedantis call this 'Avyaktam' (unmanifested 'Avyakritam' (undifferentiated) because the matter and energy are one here. They are not differentiated. All kinds of sounds also exist here in an undifferentiated state. Hence the significant name 'undifferentiated.' All the products or Vikrittis are dissolved at the end of Pralaya is the chief Pradhana. When the three Gunas are in a state of equilibrium in Pralaya, the name Prakriti is given. This is the Gunasamya Avastha. When the equlibrium is disturbed during Srishti, the state of Vaishamya Avastha begins. Then this motion of Jivas

is set up through the influence of Sattwa, Rajas and Tamas. One who has mastered the four stages of concentration described above, gets mastery over Pradhana. Purusha, which is more subtle than Pradhana, is above Pradhana. He is only the instrumental cause for this world (Nimitta Karana). Mula Prakriti is Upadhana Karana or material cause for this world. Pradhana is also known by the name 'Alinga.' This means without mark. The Sukshma state of gross elements is Tanmatras. Mahat is more subtle than the Tanmatras. Mahta is individual Buddhi Tattwa. It is also known by the name 'Linga.' Pradhana is more suble than the Mahat.

6. Benefits of Nirvichara Samadhi

(1) Internal Peace

(SUTRA I—47)

निर्विचारवैशारद्येऽध्यात्मप्रसादः ।

निर्विचार : Without meditation, वैशारद्ये : when purified. अध्यात्म : spiritual, प्रसादः peace of mind.

When the meditation without deliberation is purified, comes the spiritual internal peace of mind.

NOTES

As there is pure Sattwa only in the mind, owing to the eradication of Rajas and Tamas, there is light and purity in the mind. The mind is perfectly steady. So, there is Prasada or contentment and peace of mind or subjective luminosity. The Purusha, who is all-bliss, all knowledge, all purity can only be realised when the mind is perfectly steady and is filled with purity. The Yogi gets simultaneous knowledge of everything.

If you want to meditate on the subtle Tanmatra by taking them out of time and space by thinking as they are, it will constitute Nirvichara Samadhi (without deliberation).

(2) Ritambara Prajna

(SUTRA I—48)

ऋतंभरा तत्र प्राज्ञा ।

ऋतंभरा : Full of Truth, तत्र : therein, प्राज्ञा : Consciousness.

The consciousness therein is full of Truth.

NOTES

There is the real knowledge free from Samsaya (doubt) and Vipareetha Bhavanas (perverted knowledge). There is knowledge by mere intuition. The real essence is revealed here. There is not even a trace of false knowledge. Wordly knowledge, knowledge from books is only false knowledge.

(3) The Range of Intellect

(SUTRA I—49)

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ।

श्रुत : Revelation, अनुमान : inferential, प्रज्ञाभ्याम् : from those of cognition, अन्य : different, विषय : object, विशेषार्थत्वात् : due to referenc to particulars.

The range of intellect is different from those of revelation and inferential cognition.

NOTES

Its subject is different from testimony and inference, for, it refers to particulars

(which cannot be reached by testimony and inference), *i. e.*, ordinary knowledge. Ritamara is a special Jnana Bhumika. You get Yatarta Jnana or real wisdom. In this state of Prajna knowledge of Parama Anus, knowledge of hidden things and distant objects is directly obtained. This knowledge is perfectly true and is absolutely free from errors. Knowledge of minute particulars is obtained. Reason has got its own limitations. It is an imperfect instrument. It cannot solve many problems of life. A man of lower reasoning power can be defeated by a man of higher reasoning power. It cannot answer the 'Why ?' of the Universe. The very word 'mystery' admits that reason has not got the power to explain certain things. It shines in borrowed light from the Purusha. It takes you to the threshold of intuition and leaves you there. It helps in a way. Intuition transcends reason but does not contradict reason. The Yogi gets super-sensual knowledge and knowledge that lies beyond reason through intuition.

(4) Samskaras are obstructed

(SUTRA I—50)

तज्जः संस्कारोन्यसंस्कारप्रतिबन्धी ।

तज्ज : Therefrom, संस्कारः : impression, अन्य : other, संस्कार : impressions, प्रतिबन्धी : obstruct.

The impressions therefrom (from the Samadhi previously described), obstruct other impressions.

NOTES

The impression on the mind produced by this Samadhi prevents other impressions from gaining ground on it. The mind has become absolutely pure now. This Samadhi has the power to suppress all the old Vishaya Samskaras. Samskaras are your real enemies Samskaras constitute the destiny of the man. During concentration, they all join together and attack you with great vehemence. But the Samskara of this Samadhi comes to your rescue. It destroys all the other vicious Samskaras. It is a great asset for you. The mind is

absolutely steady now. It can never run towards objects.

(5) Nirbhija Samadhi

(SUTRA I—51)

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

तस्यपि निरोधे : By the suppression of even that (Samskara), सर्वनिरोधात् : due to the suppression of all (Samskaras), निर्बीजः समाधि : Nirbhija (seedless) Samadhi.

By the suppression of that Samskara also, (the Samadhi Samskaras) due to the suppression of all Samskaras, comes the Nirbhija Samadhi.

NOTES

When the Samskara caused by the experince of Ritambara Prajna is also restrained, all other Samskaras also are totally restrained. Now all the seeds are totally brunt up in the fire of Asampra-jnata Samadhi. In the beginning there were countless Vrittis. These were all controlled gradually. There was only one Vritti. In this state, there was the state

of 'I am.' There was 'Aham Prajna.' This Vritti also is given up. Then the Kaivalya state is reached. The Yogi who has attained Kaivalya is called a Mukta. The mind, thus having nothing to rest upon, is destroyed by itself (Mano-nasha). Purusha alone shines in perfect bliss, knowledge, peace and glory. The Yogi is absolutely free. He realises his real Immortal nature.

(6) The state of Videhas

(SUTRA I—19)

भवप्रत्ययो विदेहप्रकृतिलयानाम् ।

भवप्रत्ययो : The cause of the concrete universe, विदेहप्रकृतिलयानाम् : Videhas and Prakritilayas who are merged in Prakriti (nature).

This (Asamprajnata Samadhi) gives the state of Videhas and Praktilayas who are merged in nature.

NOTES

Videhas and Prakritilayas are inferior Yogis who have not finished the complete ascent in the Yogic ladder. They have not

reached the final goal of Yoga. They have stopped at some stage. Videhas and Prakritilayas are distinct from each other. Videhas do not feel the physical body, but they feel that they have a very subtle body. The minds of Prakritilayas have not yet fulfilled the object of their existence ; they have still work before them. Prakritilayas having their minds merged in the Prakriti, with its work still undone, enjoy a state of something like absolute freedom, as long as they do not come back by virtue of the work yet to be done.

Pratyaya means cause. The artificial, abstract meditation or Asamprajnata Samadhi is that in which the meditation is brought about in this very world by methods or means prescribed in the scriptures such as Sraddha, power, memory, Prajna, meditation, etc. This is Upaya-pratyaya.

In the natural, Bhava-pratyaya, Asamprajnata Samadhi, discernment, non-attachment come by themselves without any practice in this birth on account

of the practices in the previous birth. By mere willing, the Yogi enters into Asamprajnata Samadhi. You will find in Gita a description of Yoga Brishtas : "Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from Yoga is re-born in a pure and blessed house. Or he may even be born in a family of wise Yogis ; but such a birth as that is most difficult to obtain in this world. There he recovereth the characterestics belonging to his former body, and with these he again laboureth for perfection."

Bhava-pratyaya or natural Samadhi is only possible in the case of Videhas and Prakritilayas. Ordinary person should adopt the means and acquire discernment, non-attachment, etc. The mind, having all its functions duly performed, becomes completely absorbed into its root-cause along with the Prarabdha and the Samskaras of inhibition. This is the highest Yoga which brings Kaivalya.

Videhas and Prakritilayas are born again in this world. Although the mind in Prakritilayas has become similar to the Prakriti, yet they come back when the limit has been reached. As on the cessation of the rainy season, the body of the frog is assimilated to the earth and comes back to life again on coming into contact with rain water so does the mind of the Prakritilaya. It is only the full-blown Yogi who has reached the highest Asamprajnata Samadhi and in whom all the Samskaras are fried will not be born again.

(7) Instructions on Samadhi

1. Samadhi is not like a stone-like inert state as many foolish persons imagine. When the Self is bound down to its empirical accidents, its activities are not fully exercised, and when the limitations of the empirical existence are transcended the universal life is identified and you have enrichment of the self. You will have a rich inner life. You will have

an expanded cosmic life and supra-cosmic life too.

2. Intuition is a spiritual Anubhava. It is direct perception or immediate knowledge through Samadhi. Professor Bergsen preaches about intuition in France to make the people understand that there is another higher source of knowledge than intellect. In intuition there is no reasoning process at all. It is Pratyaksha. Intuition transcends reason but does not contradict it. Intellect takes a man to the door of intuition and returns back. Intuition is Divya Drishti. It is Jnana-Chakshu. Spiritual flashes and glimpses of Truth come through intuition. Inspiration, revelation spiritual insight come through intuition.

3. A sudden stroke of mystic illumination puts an end to all the empirical existence altogether and the very idea or remembrance of such a thing as this world absolutely leaves the Self.

4. Samadhi is of two kind viz., Jada Samadhi and Chaitanya Samadhi. A Hatha

Yogi through the practice of Kechari Mudra can shut himself in a box which is buried underneath the ground for months and years. There is no supersensual knowledge in this kind of Samadhi. In Chaitanya Samadhi, there is perfect awareness. The Yogi comes down with new, supersensuous wisdom.

5. A Hatha Yogi draws all his Prana from the different parts of his body and takes it to the Sahasrara Chakra at the top of the head. Then he enters into Samadhi. Therefore it is very difficult to bring him down to objective consciousness by merely shaking his body. Hatha Yogis have remained buried underneath the earth in Samadhi for thousands of years. They plug the posterior nostrils through Kechari Mudra with their tongue. You can bring down to normal objective consciousness a Raja Yogi or a Bhakta or a Jnana Yogi by mere shaking of the body or blowing a conch. Chudalai brought down her husband Sikhidwaja from Samadhi by shaking his body. Lord

Hari brought Prahalad down from his Samadhi by blowing His conch.

6. A Bhakta gets Bhava Samadhi through Prem of the Lord. A Raja Yogi gets Asamprajnata Samadhi through Chitta Vritti Nirodha, by suppressing the mental modifications. A Vedanti gets Samadhi through Mityatva Buddhi and concentration on the idea of Asti-Bhati-Priya (the Anvaya method).

7. When the Yogi has reached the last perfect stage of meditation and Samadhi, the fire whereof burns all the residue of his actions. He at once gets liberation is this very life (Jivan Mukti).

8. During sleep you rest in Sat-chit-ananda Atma or pure consciousness and enjoy the spiritual bliss which is independent of objects. The difference between sleep and Samadhi is that, in sleep there is the veil of ignorance. When you come down from Samadhi you come with new spiritual knowledge.

9. If there is a mind, there is the world also. If you can produce Mano-nasha consciously through Sadhan by getting rid of this little 'I' and 'mineness', this world will disappear.

10. The Yogi ascends the various rungs of the Yogic ladder, stage by stage and acquires different experiences, knowledge and powers. He first gets Savitarka and Nirvitarka Samadhi. He then enters Savichara and Nirvichara Samadhi. Then he experiences Sananda and Sasmita Samadhi.

CHAPTER XIV

KAIVALYA

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KAIVALYA

1. What is Kaivalya

(SUTRA IV—34)

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ।

पुरुषार्थशून्यानाम् : Devoid of motives, गुणानां : of the qualities. प्रतिप्रसवः : become latent, कैवल्यम् : Kaivalya or perfect independence, स्वरूप : its own nature, प्रतिष्ठा : established, वा : or, चितिशक्तिः the power of consciousness, इति : thus.

Kaivalya (perfect independence) comes when the Gunas (qualities), devoid of motive, become latent. Or the power of consciousness gets established in its own nature.

NOTES

The Gunas act for the enjoyment of the Purusha. As soon as the Purusha realises

His own native state of isolation, the Gunas, having fulfilled the object, cease to act. Their effects, the various modifications of Gunas get Laya or involution. They merge into their causes. Nothing remains for the Purusha to cognise. This does not mean that the universe has come to an end. The world continues to exist as usual for those who have not attained Kaivalya. The Indriyas are drawn into the mind, the mind into the Mahat, and the Mahat into the Purusha.

2. Means for Kaivalya

(SUTRA III—56)

सत्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ।

सत्वपुरुषयोः : Sattwa and Purusha, शुद्धि ; purity, साम्ये : equality, कैवल्यम् : Kaivalya (perfect independence).

On the equality of purity between Purusha and Sattwa comes Kaivalya (perfect independence).

NOTES

When the soul realises that it is absolutely independent and it does not depend on anything else in this world, this highest knowledge, Kaivalya, Isolation or perfect independence comes in. The soul feels that it is ever free, unchanging, immortal, beginningless, endless, infinite, beyond time, space, and causation, full of bliss, peace and knowledge. When the intellect or Sattwa is rendered as pure as the Purusha, when it loses all consciousness of action on its own part, then its purity is said to be equal to that of the Purusha. The intellect or Sattwa is annihilated. Purusha only remains free in His native, pristine divine glory. 'Sattwa' means here intellect. Purusha is reflected in intellect. Sattwa is the cause for knowledge and Ahamkara. The intellect attains the same state as that of Purusha when it becomes absolutely pure and when it remains motionless and when all its functions and activities stop completely. In Sutra II—25 another means for Kaivalya is given.

3. Purusha cognises through Intellect

(SUTRA II—20)

द्रष्टा दृशिमात्रः शुद्धोपि प्रत्ययानुपश्यः ।

द्रष्टा : The Seer, दृशिमात्रः : intelligence only, शुद्धोपि : even though pure, प्रत्यय : by mental effort, through intellect, अनुपश्य : cognise, see.

Though the Seer is pure intelligence only, cognises ideas through intellect.

NOTES

The Purusha is an embodiment of intelligence. He is ever pure and eternally free. He is always the silent witness of the play of Prakriti. Through intellect, the Purusha appears as if seeing, although really he never sees or does anything.

The qualities of intellect are superimposed on the Purusha. Just as the red colour of the flower appears on the transparent crystal, so also the qualities of Buddhi appear on the Purusha. Hence, the Purusha appears to be happy or miserable.

4. Knowable is for the Purusha

(SUTRA II—21)

तदर्थ एव दृश्यस्यात्मा ।

तदर्थ : For His (Purusha) purpose, एव : only, दृश्यस्य : knowable, आत्मा : existence.

For His (Purusha's) purpose only is the existence of the knowable.

NOTES

If the Pursha were not, the being of Prakriti could never have been as stated in Sutra II—18. Just as the cows allow the milk to flow freely to the calf, so also this Prakriti places all her products before the Purusha for his enjoyment, experience and emancipation.

5. Pradhana is not destroyed

(SUTRA II—22)

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारण त्वात् ।

कृतार्थम् : Whose purpose has been fulfilled, प्रति : to him, नष्टम् : destroyed, अपि : even though, अनष्टम् : not destroyed, तद् : from that, अन्य : others, साधारणत्वात् ; common.

Even though destroyed to him, whose purpose has been fulfilled, it (Pradhana) is not yet destroyed, because it is common to others.

NOTES

According to the Sankhya and Raja Yoga philosophy, even if one becomes a Mukta, the Pradhana and its modifications exist for others.

6. Samyoga explained

(SUTRA II—23)

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ।

स्व : Being owned (nature, Drishya). स्वामि : of owning (the Lord), शक्त्योः : of their powers, स्वरूप : of the natures, उपलब्धि : recognition, हेतुः : cause, संयोगः : junction.

The junction is the cause for the recognition of the powers of nature and its Lord.

NOTES

The Pursha unites with the Buddhi and enjoys the different objects. This is the

cause for human sufferings. Ignorance is the cause for this conjunction. This Prakriti and Purusha are united from time immemorial. If this union is separated, the Purusha recognises his original, divine glory. The original conjunction is the union of Purusha with the Buddhi. Through Buddhi, he is united with body.

He mistakes this perishable body for the real Purusha. Through Buddhi, he is united with the body. He mistakes this perishable body for the real Purusha. Through this body, he gets united with wife, children, relatives and friends. The whole Samsara has started now. Disconnect yourself from the Prakriti and become a Mukta Purusha. This is the essential teaching of Raja Yoga.

7. Mind is not Purusha

(SUTRA IV—25)

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः।

विशेषदर्शिन : For the man of discrimination, आत्मा : the Self or Purusha, भावभावना : the perception of the mind, विनिवृत्तिः : ceases.

The perception of the mind as Purusha ceases for the man of discrimination.

NOTES

Just as the existence of seeds is inferred from the blades of grass shooting forth in the rainy season, so also it is rightly inferred that he whose tears flow (Asrapath) and whose hairs stand on end (Pulak) when he hears the name of God or Moksha, has surely a store of Karma tending to liberation, as the seed of the recognition of the distinction is already there. The perception of mind ceases to appear as Purusha.

8. Discrimination is Seven-fold

(SUTRA II—27)

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ।

तस्य : His (the Yogi of unbroken discrimination), प्रज्ञा : discrimination, सप्तधा : seven-fold, प्रान्तभूमिः : at the final stage.

His (the Yogi of unbroken discrimination), discrimination is seven-fold at the final stage.

NOTES

The Yogi gets the knowledge in seven grades one after another. The seven grades are the seven Jnana Bhumikas. The first four relate to the objective side and the next three to the subjective side. In each Bhumika, he has the followings feelings :—

(1) "I have known all that was to be known and nothing further remains to know. The dissatisfied state of mind has disappeared. All doubts vanish."

(2) "Nothing can give me any pain."

(3) "By attaining Kaivalya, I have attained everything and nothing more remains." (Here he is an Aptakama).

(4) "I have fulfilled all my duties now." (Here he is a Krita-Krityan).

(5) "My mind is at complete rest. All distractions have vanished." (Here the freedom of the mind is three-fold).

(6) "The Gunas have all dropped away, like stones from the mountain-top, never to rise up again."

(7) "I am what I am, ever free. I am established in my Self. I am all bliss and knowledge. I have no connections. I am Kevala Purusha." These are the seven stages of knowledge or feelings of the Yogi in the seven Jnana Bhumikas.

9. Mind fit for Kaivalya

(SUTRA IV—26)

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।

तदा : Then, विवेकनिम्नम् : bent towards discrimination, कैवल्यम् : Kaivalya, प्राग्भारम् : is attracted towards, चित्तम् : mind.

Then the mind is bent towards discrimination, and is attracted towards Kaivalya.

NOTES

The mind which was bent upon worldly things is now bent upon discrimination. Such a mind is naturally attracted towards Kaivalya. The Yogi has no other thought than the idea of Kaivalya. He now knows that the mind or Prakriti is entirely distinct from the Soul or Purusha. He becomes absolutely fearless. All sorrows melt now.

All Kleshas totally vanish. He feels his absolute freedom now. He has reached the highest goal of life. He has highest knowledge.

10. Thoughts are obstacles

(SUTRA IV—27)

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।

तच्छिद्रेषु : In the intervals, प्रत्ययन्तराणि : arise other thoughts, संस्कारेभ्यः : from the old Samskaras or impressions.

In the intervals, arise other thoughts from the old Samskaras.

NOTES

Even though the mind of the Yogi is full of the idea of Kaivalya, at intervals the previous Samskaras overpower him. There comes break in his knowledge. All these Samskaras also should be obliterated or entirely wiped out. Then he will have continuous knowledge without any break. This is the meaning of this Sutra. In the interval between one Vritti and another Vritti, extraneous Vrittis born of Poorva-

Vasanas may try to enter as foreign bodies and may break the continuous stream of discrimination and Kailvalya.

11. Remedy for Obstacles

(SUTRA IV—28)

हानमेषां क्लेशवदुक्तम् ।

हान : Destruction, एषाम् : their (old Vasanas), क्लेशवत् : like the afflictions, उक्तम् : is described.

Their (old Vasanas) destruction is by destroying like the affiictions (described in Sutra II—10).

NOTES

The Vrittis that manifest in the internal, lose their force and energy gradually and become like burnt seeds and so do not trouble the Yogi. The old Vasanas should be completely destroyed by the same way as the afflictions are destroyed.

Kaivalya is not a state of negation or annihilation as some foolishly imagine. It is perfect awareness. It is like Amalaka fruit in the palm of the hand. It is the

highest state of bliss and knowledge. It is the highest goal of life. It is the eternal life in the spirit or pure consciousness. It is the state of absolute peace, where cares, worries, fears, anxieties, tribulations and sorrows, Vasanas and Trishnas do not torment the soul. It is the state of eternal sunshine and perennial joy. It is a state that cannot be adequately described in words. How can you describe the sweetness of sugarcandy ? It is the state which is to be realised and felt through Aparoksha-anubhuti, one's own experience through Vairagya, Sadhana and Samadhi.

When the Purusha has completely disconnected himself from the Prakriti and its effects, when he has realised that his happiness does not depend upon external objects, when he has recognised his own glory and independence, and when he feels his absolute freedom, then alone he has attained Kaivalya.

The Purusha realises His own native state of Divine Glory, Isolation or Absolute Independence. He has completely, discon-

nected himself from the Prakriti and its effects. He feels his absolute freedom and attains Kaivalya, the highest goal of Raja Yoga. All Klesha-karmas are destroyed now. The Gunas having fulfilled their objects of Bhoga and Apavarga now entirely cease to act. He has simultaneous knowledge now. The past and future are blended in to the present. Everything is 'now'. The sum-total of all knowledge of the three worlds of all secular science is nothing, nothing; it is mere husk when compared to the infinite knowledge of a Yogi who has attained Kaivalya. Glory, glory to such exalted Yogins! May their blessings be upon us all!

Om Santi!

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EPILOGUE

Dear Readers ! You have now a comprehensive and an intelligent understanding of the mind, its nature, qualities and functioning of and the different ways of its control. Mere understanding itself will not serve the purpose much. What is wanted, what is seriously expected of you all is constant, intense, sustained, solid Sadhana for Self-realisation and the attainment of Kaivalya. Yoga is not for the idle, talkative people. It is for sincere, earnest students who have understood the magnitude of human sufferings in this phenomenal world and who are really thirsting for union with God and for deliverance from this Samsara. Yoga demands and will continue to demand from you knack, aptitude, vigilance, patience, perseverance, dispassion and steady, regular Abhyasa.

Theory precedes practice. Mere theory alone cannot help you in enjoying the

fruits of Yoga. You will have to put the theory into daily practice. Mere intellectual curiosity, temporary juvenile enthusiasm and emotional bubbling cannot help you at all in any way in Yoga. Mere posing 'I am a Yogi' by cramming a few Sutras of Yoga Darshan is nothing but downright hypocrisy and wholesale swindling. Yoga is not meant to make one's living comfortable. Yoga is not a commercial business. To cheat God and your own self and the public by some false demonstrations in some Yogic practices is a heinous capital crime. To cheat others in the name of religion is abominable. This deserves maximum punishment. There is no Prayaschitta or expiatory rites for this deception.

How patiently and cautiously the fisherman watches the bait to catch a single fish ! How energetically and untiringly a student works for passing his M. Sc. Examination ! How vigilant is the man who wants to catch the train at 2 a.m. ! How smart and careful is the

surgeon in the operation theatre when the patient is on the table. How alert is the lawyer when he is arguing the case in the sessions! How vigilant is the captain of a steamer when there is a cyclone or iceberg! Even so, you will have to work hard in the practice of Yoga if you care to realise fully the fruits of Yoga and Asamprajnata Samadhi.

Now then, stand up friends. Plod on. Push on in your practice. Be true and sincere. Practice the different limbs Yama, Niyama, Asana, Pranayama Pratyahara, Dharana, Dhyana, and Samadhi carefully. Become an expert in each step. I again remind you: Care not, for the Siddhis. Be not troubled, be not anxious if there is a little delay in your progress and advancement. You will have to thoroughly regenerate, overhaul the old Samskaras and fight with the Kleshas and Indriyas. Have full trust in Ishwara and the teachings of Raja Yoga philosophy. Destroy the doubts and desires in the burning ground of the mind by the fire

of discrimination. If you can afford, move to a cool place, during summer for keeping up the continuity of practice. Become a Raja Yogi and disseminate the knowledge of Rishi Patanjali far and wide after full realisation.

Our cordial prostrations and salutations to our Universal Mother-Nature, Prakriti or Pradhana! How kind, merciful and patient She is! How many varieties of fruits, grains, edibles, jewels, clothes, rivers, sun, moon and stars, etc., She has created for the enjoyment of these little souls! She always stands invisible by the side of Her children day and night, rocks the cradle, feeds, clothes, nurses and attends on them with untiring energy and patience, watches their actions and gives lessons, through the experiences of this world and helps them to evolve quickly. Pain and sufferings are Her blessings in disguise for the uplift of the souls. Eventually She takes the Jiva to the Lord Purusha, and bestows on him the state of Kaivalya. Let us once more salute our

Mother, with folded hands, whose Grace alone enables one to cross this ocean of Samsara.

May Joy, bliss, immortality, Kaivalya abide with you for ever!

May God bestow on you health and strength to control the mind.

May Asamprajnata Samadhi be the Goal of your life.

May the blessings of Lord Siva and Krishna be upon you all.

Glory to all the exalted Yogins!

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ।

"Ananda Kutir"
RISHIKESH (Himalayas)
15th November, 1936.

Sivananda

APPENDIX

APPENDIX "A"

GLEANINGS

(From Different Sources)

1. General

Having studied all the Shastras and having pondered over them well again and again, this Yoga Sashtra has been found to be the only true and firm doctrine.

The person who has control over himself attains verily success through faith; none other can succeed. Therefore, Yoga should be practised with faith, care and perseverance.

To the ignorant, the express significance (of the Vedas) is like a thing sunk in mire. It is like the howling of a dog with its eye cast up in the heavens.

Persons who stroll through a bazar street without any longing for the things therein are like those who have sojourned therein. Similarly to persons in full spiritual

beatitude, cities and wood will constitute no difference.

Through Sanga (attraction of the mind), material objects are caused; through it, all accidents are generated; through it, all desires arise; through it this mundane existence arises. Therefore, it is the renunciation of this Sanga that is said to be Moksha.

The mind should think of the Paramatman with whom Union is sought through the path of Yoga comprising Yama, etc., or through logical analysis or through the worship and meditation etc., of Me—but by no other means.

So long as the Self is related to the body, the organs and Pranas, relative existence, even though unreal, has a semblance of reality for the undiscriminating man.

2. Yama and Niyama

Non-injury, truthfulness, freedom from theft, lust, anger and greed, and an effort to do what is agreeable and beneficial to

all beings—this is common duty of all castes.

The man of self-control should avoid from a safe distance the company of women as well as of those who associate with the latter, sit in a secluded and congenial place, and ever alert think of Me.

No other association causes so much misery and bondage as that of women and those that associate with them.

The man of uncontrolled sense, seeing women—the enchantment—created by Lord and being tempted by their blandishments, falls into abysmal darkness, like the moth into the fire.

Control speech, control mind, control the Pranas and organs ; control also the impure intellect by the purified intellect. Then you will no more return to the world.

Yama and Niyama, if rightly practised by men surely produce results (liberation or material prosperity) according to their desires.

3. Asana

Conquering posture and (through that) controlling the breath, one, ever alert, should collect the mind together and hold it steady through renunciation and systematic practice.

Being firm in the unshaken (spiritual) wisdom constitutes Asana.

4. Pranayam

There are two means of Yoga to avert the dire melting pains of existence. The two means, viz., true Jnana and control of Prana should, rightly speaking, be classed under Yoga; yet in ordinary usage, the control of Prana alone is called Yoga.

Having, through a study of Atma Jnana books, initiated oneself into the good graces of a Guru after a ceaseless practice of Vairagya and liberation from the trammels of Samsara, if one is filled with non-desires and Brahmic meditation, then through the means adapted for the control of Prana, it will be controlled.

Through a long practice of Prana's control and through the initiations by a Guru, Asana, diet and Dhyana, Prana is controlled.

The wise say that the beneficient control of Prana leads to that of the mind, and causes in one equality of vision over all. It generates happiness and will not in the least allow sensual objects to arise in the mind.

5. Control of mind

A mental wave is never produced by anything that has not been seen or heard of. So the mind of a man who controls his senses is gradually stilled and is perfectly at peace.

It is not possible on the part of the one-thoughted to control the mind by sitting up again and again except through the approved means. In the matter of the control of the mind, the effective means are the attainment of spiritual knowledge, association with the wise, the entire abdiction of all Vasanas and the control of Pranas.

A stainless mind without attractions though engaged in the worldly acts, will never be bound thereby. A mind with attractions, though engaged in innumerable Tapas will ever be in bondage.

Now power is beyond the reach of the sage who has controlled his mind, senses, nerve-currents and disposition and concentrates on Me.

Those Yogins, who are able to control Prana and (therefore) the mind be arrested both internally and dotage fly to a great distance.

6. Pratyahara.

The restraining of the mind from the objects of senses is Pratyahara (subjugation of the senses).

Contemplating upon everything that one sees as Atma is Pratyahara. Renouncing the fruits of one's daily actions is Pratyahara. Turning away from all objects of sense is Pratyahara. Dharana in the eighteen important places of the body is Pratyahara. Drawing away of

the organs from attaching themselves to the objects of senses is Pratyahara.

7. Dharana

The mind having drawn away from the objects of the senses, the fixing of the Chaitanya on one alone is Dharana.

There having made the mind one-pointed with thought, and the functions of the senses subdued, steady on his seat, he should practise Yoga for the purification of the Self.

As a lamp in a windless place flickereth not, to such is likened the Yogi of subdued thought, absorbed in the Yoga of Self.

As often as the wavering and unsteady mind goeth forth, so often receiving it in, let him bring it under the control of the Self.

8. Dhyana

The contemplation of the oneness of consciousness in all objects is Dhyana.

Not being troubled by any thoughts of the world then constitutes the Dhyana.

It is stated that Dhyana is the firm mind itself, devoid of Vasanas which are of the nature of Chintana (worrying thoughts).

Quiescence and Kaivalya pertain to this mind only.

9. Siddhis

Those, who not having full Jnana, are subject to bondage in this world, develop those powers (Siddhis) through medicines, Mantras, actions, time or skill ; but these Siddhis do not pertain legitimately to a true Jnani.

Medicines, Mantras, etc., will but confer on one Siddhis, but never the beneficient Moksha.

For one who practises the best kind of Yoga and seeks Union with Me, these Siddhis have been called obstacles and things that cause waste of time.

10. Samadhi

Separate the Manas from the body, and unite it with the Paramatma. This is known as Samadhi or Mukti from all states of consciousness.

Performing Manomurcha Kumbhak, unite the Manas with the Atma. By this, Raja Yoga Samadhi is obtained.

Through the force of the practice of Dhyana, the current of the modification of of Manas devoid of Self that is of Brahmic nature is said to be Samprajnata Samadhi, while the mind with the utter quiescence of modifications that confers upon one supreme bliss is said to be Asamprajnata Samadhi that is dear unto Yogins.

The forgetting oneself in Dhyana is Samadhi.

Know that when the mind, though performing all actions, is yet free from them, that state is termed the blissful Samadhi, the non-fluctuating Nirvana and the transcendent bliss.

Persons without full even-mindedness will never be able to go into Samadhi; even though they may comply with the formalities of sitting in Padma posture and offering salutations to Parabrahman. It is Atma Jnana alone which forming the Agni

to the fuel of desires, constitutes the noble Samadhi. If the mind, being destroyed through concentration, cognises Tattwa Jnana; such a Jnana is stated by the wise to be Samadhi.

With the disappearance of the attachment to the body and with the realisation of the Supreme Self, to whatever object the mind is directed one experiences Samadhi.

APPENDIX "B"

PSYCHIC INFLUENCE

1. Personality

In common parlance when one says that Dr Tagore has a good personality, he means that Dr. Tagore has a strong, stalwart, tall figure, a beautiful complexion, a fine nose, sharp and lustrous eyes, broad chest, a muscular body, symmetrical limbs, curly hair and so on. That which distinguishes one man from another is personality. In reality personality is something more than this. It includes a man's character, intelligence, noble qalities, moral conduct, intellectual attainments, certain striking faculties, special trains or characteristics, sweet, prowerful voice etc. All these things put together constitute the personality of Mr. so and so. The sum total of all the things make up the personality of a man. Mere physical characteristics cannot make up the personality.

If one man is able to influence many people, we say that such and such a man has a magnetic personality. A full-blown Yogi or Jnani is the greatest personality in the world. He may be of a small stature. He may be ugly also. He may be clad in rags. And yet he is a mighty personality, a great Mahatma. People flock to him in thousands and pay homage to him. A man who has attained ethical perfection by the continued practice of right conduct or Yama and Niyama has also got a magnetic personality. He can influence millions. But he is inferior to a Jnani or a Yogi who has got full knowledge of the Self.

Dr. Samuel Johnson had an awkward figure, pot belly and unsymmetrical limbs. But he was the greatest personality of the age. He was neither a Yogi nor a Jnani. But he had intellectual attainments. He was a great essayist. He had good command of the English language. He is famous for his bombastic style. It is called Johnsonian English. Just hear some

of his lines :—"Will you be kind enough to allow my digits into your odoriferous concavity and extract therefrom some of the pulvarised atoms which ascending my nasal promentary cause a great titilation of all my olfactory nerves."

Rich people also have got some personality. This is due to the 'Money-power.' They may be licentious. Money has its own share in the making up of the personality of man. It infuses in him a sort of colouring. The charitable nature may cover up their licentious nature and may send some fragrance abroad. People flock to him. Lord Jesus says: "Charity covereth multitude of sins."

Character gives a strong personality to man. People respect a man who has a good character. Moral people command respect everywhere. He who is honest, sincere, truthful, kind and liberal-hearted always commands respect and influence at the hands of people. Sattwic virtues make a man divine. He who speaks truth

and practises Brahmacharya becomes a great and dynamic personality. Even if he speaks a word there is power in it and people are magnetised. Character-building is of paramount importance if a man wants to develop his personality. Brahmacharya is the root of a magnetic personality. No development of a strong personality is possible without celibacy.

Personality can be developed. Practice of virtues is indispensable. One should try to be always cheerful. A morose, gloomy man cannot attract and influence people. He is an infectious parasite amidst society. He spreads gloom everywhere. A man of a jolly nature with the spirit of service, with humility and obedience can influence millions. The law of "like attracts like" operates in the physical and mental planes. A man of strong personality need not send invitations to people. Just as bees come and perch as soon as flowers blossom, so also people of lesser minds are attracted to men of strong personality of their own accord.

A powerful sweet voice, knowledge of music, knowledge of astrology, astronomy, palmistry, art, etc, add to the personality, of man. One should konw how to behave and adjust himself with other people. You must talk sweetly and gently. This produces a tremendous impression. You must be polite, civil, courteous. You must treat others with respect and consideration. He who gives respect to others gets respect. Humility brings respect by itself. Humility is a virtue that subdues the hearts of others. A man of humility is a powerful magnet or loadstone.

You must know the ways to approach people. You must know how to talk with them and how to behave towards them. Behaviour is most important. An arrogant, stubborn and self-willed man can never become a man of strong personality. He is disliked by all.

Develop joyful nature. Always keep a smiling and cheerful face. This will give you a good personality. People will like

you much. Your superiors will be very much pleased. Have an amiable nature, a modest and unassuming temperament. You will succed in your interviews with all big guns. Take down notes of what you want to speak with them in the course of the interview. Keep a small memorandum slip in your pocket. Remember the points well and talk slowly and gently. Then the man will patiently hear. Be not agitated in your talks. Do not become nervous. Be bold. Pay respects with sincerity as soon as you see the person. Do not stand erect like the proverbial man who holds the gas-light in a marriage procession. Gently bow your head with feeling. The man will be immensely pleased. He will be glad to receive you with a depth of feeling and you will get succes in your interview. Talk about the important points first and just review in your mind whether you have finshed all the eight points you wanted to talk. In the West people care for personality. In India people care for individuality and assert; "Aham Asmi" which

means "I exist." They try to destroy the personality to realise the Self.

Endeavour to possess a magnetic personality. Try to possess that strange and mysterious power, personal magnetism which charms and fascinates people. Understand the secrets of personal influence. Develop your will power. Conserve all leaking energy. Enjoy robust, blooming health and a high standard of vigour and vitality and achieve social and financial success in every walk of life. If you can understand the amazing secrets of personal influence, you can increase the earning capacity and can have a broader and happier life.

A strong personality is a very valuable asset for you. You can develop it if you will. "Where there is a will there is a way" is a maxim which is as true to-day as it was from the time of Adam. Win laurels of name and fame and attain success in life through a dynamic personality. You can do it. You must do

it. You know the science now. I shall back you up.

2. Power of Suggestions

You should have a clear understanding of suggestions and their effects upon the mind. You should be careful in the use of suggestion. Never give wrong suggestion which will have destructive results to anybody. You will be doing a great harm and a dis-service to him. Think well before you speak. Teachers and professors should have a thorough knowledge of the Science of Suggestion and Auto-suggestion. Then they can educate and elevate students in an efficient manner. In Southern India when children cry out in houses parents frighten them by saying : "Look here, Balu ! Irendukannan has come. (The two eyed man has come). Keep quiet. Or I will hand you over to this man." "Poochandi (or ghost) has come" and suggestions of this sort are very destructive. The child becomes timid. The minds of children are elastic, tender and pliable. Samskaras are indelibly impressed at this

age. Changing or obliterating the Samskaras becomes impossible when they grow. When the child grows into a man, he manifests timidity. Parents should infuse courage into the minds of their children. They should say: "Here is a lion. See the lion in this picture. Roar like a lion. Be courageous. See this picture of Sivaji, Arjuna or Clive. Become chivalrous." In the West teachers show the pictures of battle-fields and say: "Look here, James! See the picture of Napoeleon. Look at his cavalry, Won't you like to become a Commander-in-chief of the army or a Brigadier-General? They infuse courage into the minds of children from their very childhood. When they grow, these Samskaras get strengthened by additional external stimuli.

Doctors should have a through knowledge of the science of suggestion. Sincere, sympathetic doctors are very rare. Doctors who have no knowledge of suggestion do more harm than good. They kill patients sometimes by unnessarily frighten-

ing them. If there is a little cough of an ordinary nature, the doctor says: "Now, my friend, you have got T. B. You must go to Bhowali or Switzerland or Vienna. You must go in for a course of tubercolin injection." Poor patient is frightened. There is not at all any sign of consumption. The case is an ordinary one. It is simple catarrh of the chest from exposure to chills. The patient actually develops phthisis by fright and worry owing to the wrong destructive suggestion of the doctor. The doctor ought to have told him: "Oh, it is nothing. It is simple cold. You will be all right by tomorrow. Take a purgative and inhale a little oil of eucalyptus. Adjust your diet. It is better you fast to-day." Such a doctor is God Himself. He must be adored. A doctor may say now: "Well, sir, if I say so, I will lose my practice. I cannot pull on in this world." This is a mistake. Truth always gains victory. People will run to you as you are sympathetic and kind. You will have a roaring practice.

There is healing by suggestion. This is a drugless treatment. This is suggestive therapeutics. By good and powerful suggestion you can cure any diease. You will have to learn this science and practise it. All doctors of Homœopathic, Allopathic, Ayurvedic and Unani systems should know this science. They can combine this system along with their own systems. They will have a roaring practice by this happy combination.

Do not be easily influenced by the suggestions of others. Have your own sense of individuality. A strong suggestion, though it does not influence the subject immediately, will operate in due course. It will never go in vain.

We all live in a world of suggestions. Our character is daily modified unconsciously by association with others. We unconsciously imitate the actions of those whom we admire. We daily absorb the suggestions those with whom we come in daily contact. We are acted upon by

these suggestions. A man of weak mind yields to the suggestions of a man of a strong mind.

The servant is always under the influence of the suggestions of his master. The wife is under the influence of the husband. The patient is under the influence of the suggestions of the doctor. The student is under the influence of the teacher. Custom is nothing but the product of suggestion. The dress that you put on, the manners, the behaviour and even the food that you eat are all the outcome of suggestions only. Nature suggests in various ways. The running rivers, the shining sun, fragrant flowers, the growing trees, are all incessantly sending you suggestions.

All the prophets of yore were hypnotists. They know the science of suggestion fully well. Their words had tremendous powers. Every word they uttered had magic power and a peculiar charm. All the hearers remained spell-bound. A spiritual preacher

produces a sort of hypnosis in the minds of others. The hearers come under the influence of his suggestions.

There is power in every word that is spoken. There are two kinds of Vrittis, viz. Shakti Vritti and Lakshana Vritti in words. In the Upanishads the Lakshana Vritti is taken. "Veda Swaroopoham" does not mean "embodiment of Vedas." The Lakshana Vritti does denote "Brahman" who can be reached by the study of the Upanishads alone: by the Sabda Pramana alone.

Mark here the power in the words. If anyone calls another "sala" or "badmash" or "fool" he is thrown into a state of fury immediately. Fight ensues. If you address any one as "Bhagawan" or "Prabhu" or "Maharaj" he is immensely pleased.

3. Hypnotism and Mesmerism

A greater mind can influence a smaller mind. This is mesmerism, or hypnotism. This is not at all a new science. It is also

Anadi. It has existed from beginningless time. It was only Mesmer and Braid who popularised this science in the west. Hindu Rishis knew this science in days long gone by. Demosthenes and Socrates, Viswamitra and Patanjali Maharishi used hypnotism and mesmerism in olden days. It was James Braid, the Manchester surgeon, who gave this name hypnotism to this science who first founded this science in the West. The term 'hypnotism' has a Greek origin which means sleep.

Mesmer was a philosopher, physician and astrologer. He was born in 1734. He died in 1815. He brought in the theory of animal magnetism. He believed that man has a wonderful magnetic power by which he could heal and influence other people. He made use of this power in the treatment of various diseases. The system of mesmerism is known after his name.

All orators possess the power of hypnotism. Consciously or unconsciously they subdue the minds of hearers. The

hearers are swayed by the powerful speech of orators. They are charmed, as it were for the time being. All the religious preachers and prophets of the world possessed this power to a remarkable degree.

Suggestion is the master-key to hypnotism. The hypnotist suggests and the operator acts implicitly. The lesser mind implicitly obeys the higher mind. Suggestion is an idea communicated by the operator to the subject. Suggestion is a science. One should be very clever in putting the suggestion in a skilful manner. We live in the world of suggestion and under the magic spell and influence of hypnotism. Hypnotism is a mighty power in the world. We are all hypnotised by the spell of Maya. We will have to de-hypnotise ourselves to obtain a knowledge of the Self. Vedanta gives powerful suggestions to de-hypnotise ourselves. Hypnotism is a state of mind in which suggestions verbal and visual are received as true whether they are true or

not. There is an irresistible desire to carry out the suggestions. The power of will and the power suggestion are very closely linked together.

The operator develops his power of hypnosis through the practice of crystal-gazing and other methods of concentration. Pranayama also helps a lot in the development of this power. Brahmacharya also is very essential. A man of loose character cannot become a powerful hypnotist.

A man can be hypnotised by gazing or suggestion or passes. The operator makes some 'passes' in front of the subject passes into a hypnotic state. The passes in the reverse direction will bring back the subject to normal consciousness. Sometimes if the hypnotist is a powerful man he can hypnotise several persons in a group or bunch. The man who resists the suggestions of the hypnotist cannot be hypnotised so easily. If one believes in the hypnotiser and thinks he can be hypnotised, he can rapidly come under his spell and operation.

There is also another variety of hypnotism called the stage-hypnotism in which the hypnotist hypnotises the whole audience and shows several tricks. He puts a lady in a small tight box in standing posture, ties her hands and closes the box and then cuts the box with a saw. Afterwards he opens the broken box and the lady comes out without any injury. A famous fakir ascended the platform in England with a red rope in his hand, threw it in the air and climbed up through the rope and then vanished in the air. This is stage-hypnotism. This is the famous 'rope-trick' of the fakir. There was no impression in the plate of a camera. This is a trick only after all. A hypnotist hypnotises a boy and places his head and feet over two chairs. He then places a large weight over his body. The body does not bend. He asks the audience to clasp the fingers of both hands and make a strong current of electricity to pass. They all actually feel the shock of the current. He first starts the current in

his own hands and thinks strongly that the current should pass to the hands of others.

Hypnotism is very beneficial in the correction of bad habits of boys and in the treatment of hysteria and other nervous diseases. The opium habit and the drinking habit are also removed. The hypnotist should not misuse the power in wrong channels. He will get a hopeless downfall. Wherever there is power there is side by side a chance for misuse. There are temptations also. One has to be very careful.

A hypnotist looks at the second-hand of a watch and the second-hand stops immediately. He asks a subject to look at the second-hand of a watch and stops his thinking. His eyes become listless. A hypnotist makes the body of a hynotised subject to levitate and move in the air through a big iron ring. The hypnotised person is blind-folded. He is able to walk over a rope that is distributed on the ground in quite a zigzag manner.

He is able to read the contents of a sealed letter and give proper answer to questions. Here the unconscious mind of the subject operates. He can see through an opaque wall. Marvellous are the mysteries of the science of hypnotism! Thanks to Mr. James Braid of happy memory!

4. Telepathy.

Telepathy is thought transference from one person to another. Just as sound moves in the ethereal space, so also thought moves in the mental space, Chidakasa. There is an ocean of ether all round. There is also an ocean of mind all round. Thought has shape, colour, weight and form. It is as much matter as this pencil. When you have some good thought of an elevating nature sometimes, it is very difficult to say whether it is your own thought or of some other person. Thoughts of other persons enter your brain.

Telepathy was the first wireless telegraphy of the Yogis. Yogis send their messages through telepathy. Thought

travels with electric speed that is unimaginable. Sometimes you think of a friend with such intensity in the evening that you get a letter from him early in the morning. This is unconscious telepathy. Your powerful thought had travelled and reached the brain of your friend immediately and he has replied you then and there. So many interesting and wonderful things are going on in the thought world. Ordinarily, people who have not developed the power of telepathy are groping in the darkness.

Telepathy is communication of mind with mind. The pineal gland which is considered by occultists as the seat of the soul plays an important part in telepathy. It is this pineal gland that actually receives messages. It is a small piece of nervous matter that is imbedded in the brain or hind-brain in the floor of the third ventricle. It is an endocrine gland that is ductless. It has got an internal secretion which is directly poured into the blood.

Practise telepathy in the beginning from short distance. It is better to practise at

nights to start with. Ask your friend to have the receptive attitude and concentration at ten o'clock. Ask him to sit on Virasan or Padmasan with closed eyes in a dark room. Try to send your message exactly at the appointed time. Concentrate on the thoughts that you want to send. Will strongly now. The thoughts will leave your brain and enter the brain of your friend. There may be some mistakes in the beginning here and there. When you advance in practice and know the technique well, you will always be correct in sending and receiving messages. Later on you will be able to forward messages, to different corners of the world. Thought waves vary is intensity and force. The sender and receiver should practise great and intense concentration. Then there will be force in sending the messages, clarity and accuracy in receiving the messages. Practise in the beginning telepathy from one room to the next room in the same house. This science is very pleasant and interesting. It needs patient practice. Brahmacharya, is very essential.

You can influence another man without any audible language. What is wanted is concentration of thought that is directed by the will. This is telepathy. Here is an exercise for your practise in telepathy. Think of your friend or cousin who is living in a distant land. Bring a clear-cut image of his face to your mind. If you have his photo look at it and speak to it audibly. When you retire to bed think of the picture with intense concentration. He will write to you the desired letter the following day or so, Try this yourself. Do not doubt. You will be quite surprised. You will get success and firm conviction in the science of telepathy. Sometimes when you are writing something or reading a newspaper, suddenly you get a message from some one near and dear to you. You think of him suddenly. He has sent you a message. He has thought of you seriously. Thought vibrations travel faster than light or electricity. In such instances the sub-conscious mind receives the messages or impressions and transmits the same to the conscious mind.

Great adepts or Mahātmas who live in the Himalyan caves transmit their message through telepathy to deserving aspirants or Yogis in the world. These Jignasus or Yogis carry out their orders and disseminate their knowledge far and wide. It is not necessary that Mahatmas should come on the platform and preach. Whether they preach or not, it does not matter. Their very life is an embodiment of teaching. They are the living assurance for God-realisation. Preaching on the platform belongs to second-class type of men who have no knowledge of telepathy. The hidden Yogis help the world through their spiritual vibrations and magnetic aura more than the Yogis of the platform. In these days Congressmen expect even Sannyasins to work on the Congress platform. They even force them. As their minds are saturated with Karma Samskaras they are not able to grasp and understand the grandeur, utility and magnanimity of pure Nivritti of Dhyana-Yogis. The field or domain of activity of Sannyasins is entirely different. They cannot become

Presidents of Sabhas or Mandals. Their sphere is of a cosmic nature. Their field is Adhyatmic that relates to the science of the Self. Let me repeat the words of Bhagwan Sri Krishna :—

"Lokesmin dvividhaa nishtaa puraa prokthaa mayaanagha, Jnanayogena saamkhyaanaam karmayogena yoginaam."

"In this world there is a two fold path, as I said before, O sinless one : that of Yoga by Knowledge, of the Sankhyas, and that of Yoga by action, of the Yogis." (Ch. III-3). The glory of Hinduism will be lost, if Sannyasins become extinct from India. The Samskaras of Tyaga and renunciation are ingrained in their cells, nerves and tissues. Buddhists have got monks. Mohammedans have their fakirs, Christians have got their priests, clergymen and reverend fathers. Every religion has people in the world with the spirit of renunciation. There must be a set of people in every religion who are entirely devoted to divine contemplation. It is the duty of householders to attend to their

wants. They will receive their blessings. It is these people who lead the life of Nivritti Marga who can make researches in Yoga and give to the world new messages. It is these men who can really help the world at large and do Kalyan.

5. Clairvoyance

Clairvoyance is vision of distant objects through the inner astral eye or psychic eye. Just as you have physical senses in the physical body there are astral counterparts of these Indriyas in the inner subtle astral body. The Yogi or the occultist develops these inner organs through practice of concentration. He develops clairvoyant vision. He can see objects in far off climes. This Siddhi or power is called Doora Drishti.

Just as light rays penetrate a glass, just as X-rays penetrate solid opaque objects, so also the Yogi can see the things through a solid wall, can see the contents of a sealed envelope and the contents of a hidden treasure underneath the ground

through his inner psyhic eye. This psychic eye is the eye of intuition or Divya Drishti or Jnana Chakshu. One has to develop this inner eye through concentration. Just as the microscope magnifies the small cells, germs etc., so also he can see things of the astral world very clearly through this inner eye and can magnify them also by special focussing of the inner astral lens.

He creates an astral tube by willing and the strong wishing and thinking and through this astral tube he sees things at a distance. The vision may not be very clear in the beginning. Just as the new-born baby learns, so also he learns in the beginning. As he advances in his practice his inner vision becomes quite distinct. There is another method. The Yogi takes astral journey and sees things during his astral travelling unconsciously.

Just as light rays travel in space, so also astral light rays travel with tremendous velocity. They are caught up by the astral eye. Every one of you has got these

astral senses. But few only consciously develop them. A clairvoyant can see the events of the past by looking into the Akasic records and have Trikala Jnana also. The degree of power varies in different individuals. Advanced clairvoyants are very rare.

6. Clairaudience

Clairaudience is the hearing of distant sounds in the astral plane by means of the astral ear. The process is similar to clairvoyance. The astral sound-vibration are caught hold of by the astral sense of hearing. A clairvoyant need not necessarily be a clairaudient. These are two distinct powers.

Patanjali Maharashi gives the method to develop this power of distant hearing. "Shrotrakasayoh." Ch : 3-41. By Samyama on the relation between the ear and the Akasa come divine hearing. Samyama is concentration and meditation combined.

All the inhabitants of the Pitruloka possess this power. When their descendents perform Sraddha and Tarpan in this world they hear these sounds through the power of clairvoyance and they are highly pleased.

These psychic Siddhis are all bye-products of concentration. Just as there are various coal tar derivatives and various petroleum preparations so also there are these Siddhi-manifest in a Yogi when he concentrates. These are all obstacles in the path of spirituality. The aspirant should ignore them and develop Vairagya. Then only will he be able to reach the goal.

All the sound vibrations of the past are in the Akasic records. The Yogi can hear these sounds nicely. He can hear the sounds of Shakespeare, Johnson, Valmiki, Viswamitra, etc. Just as you can hear now the music and song of a songster who died fifty years ago in the gramophonic records, so also the Yogi can hear the

sounds of those persons of the past by concentration connecting his astral hearing to the Akasic records. Just as impressions of your boyhood remain in your brain and the sub-conscious mind so also the impressions of old sounds remain in the Akasic records. One should know the Yogis' technique only. Just as the experienced record keeper in the office can bring out in a short time any old record, so also the Yogi can hear the sound of good old days in the twinkling of an eye.

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APPENDIX "C"

GLOSSARY

ABHAVA—Absence ; disappearance
Abhimana—Egoistic identification.
Abhinivesha—Clinging to life.
Abhivyakta—Manifestation.
Abhyantara—Internal.
Abhyas—Spiritual practice.
Adhimatra—Intense.
Ahamkara—Egoism ; self-assertive principle.
Ahimsa—Non-killing ; abstinence from injury.
Akasa—Ether.
Alambana—Support.
Alpa—Little.
Anadi—Beginningless.
Anagata—Future.
Ananda—Bliss ; happiness.
Ananta—Infinite.
Aneka—Many.
Anga—Accessories ; limbs.
Anima—The Siddhi by which the Yogi can become minute.
Anitya—Non eternel.
Anta—End.
Antakaran—The four-fold internal instrument viz. mind, Buddhi, Chitta and Ahamkar.
Antaranga—Internal.
Antarmukha—Inward.

Anusandhan—Enquiry.
Anushtana—Sustained practice.
Anvaya—Qualities.
Anyata—Separate.
Artha—Meaning ; purpose ; objects.
Asmita—Egoism.
Asana—Posture ; seat.
Asteya—Abstinence from theft.
Asuddhi—Impurity.
Atyanta—Complete.
Aushad—Herbs ; medicine ; drug.
Avarana—Covering ; veil of ignorance.
Avidya—Ignorance.
Avyakritam—Undifferentiated.

BAHIRANGA—External.
Bahya—External.
Bala—Strength.
Bhavana—Feeling.
Bheda—Difference.
Bhoga—Life-experience ; enjoyment.
Bhranti Darshan—Mistaken notion.
Bhuta—Elements.
Bhuvana—World.
Bhija—Seed.
Brahmachari—Celebate.
Brahmacharya—Continence ; celebacy.
Buddhi—Intellect.

CHAITANYA—Consciousness ; intelligence.

Chakra—Lotus; plexus; wheel.
Chakshu—Eye.
Chandra—Moon.
Chintana—Thinking.
Chitshakti—Power of consciousness.
Chitta—Mind-stuff; organ of memory.

DARSHAN—The instrument of seeing; vision.
Daurmanasya—Despair.
Desa—Place.
Devata—Deity.
Dhairya—Endurance; patience.
Dharna—Concentration.
Dharma—Characterestics.
Dharmi—Substratum; that which possesses the Dharma.
Dhruva—Pole-star.
Dhyana—Meditation.
Divya—Luminous; super-natural.
Doshas—Faults.
Drik—The Seer.
Drishta—The visible; seen.
Dukha—Pain; misery.
Dwandwa—Pairs of opposites.
Dwesha—Hatred.

EKA—One.
Ekagrata—One-pointed; concentrated.

GAUNA—Secondary.
Gharima—The Siddhi by which the Yogi becomes very heavy.

Grahna—Power of cognition.
Grahya—Capable of receiving.
Guna—Qualities.

HANA—Destruction.
Hasti—Elephants.
Hetu—Cause.
Hridaya—Heart.

INDRIYAS—Organs; senses.
Ishatwam—The Siddhi by which the Yogi becomes the Lord.

JAGRAT—Waking state.
Jala—Not real; jugglery.
Janma—Births.
Japa—Repetition of a Mantra.
Jati—Species; class.
Jiva—Human being; individual soul.
Jnana—Knowledge.
Jnana Indriyas—Organs of knowledge viz., Ear, Skin, eye. tongue and nose.

KAIVALYA—Absolute independence.
Kala—Time.
Kantha—Throat.
Karana—Instrument.
Karma—Action.
Karma Indriyas—Organs of actions viz., mouth, hand, feet, genitals and anus.
Karuna—Mercy.
Kaya—Physical body.

Kaya-vyuha—Group of bodies.
Kevala—Alone.
Klesha—Affliction.
Krama—Succession.
Kriya Yoga—Yoga of action ; purification.
Krodha—Anger.
Kshama—Mercy ; forgiveness.
Kshana—Moment.
Kshaya—Destruction ; annihilation.
Kshetram—Field ; source.
Kshina—Powerless.
Kumbhak—Retention of breath.

LAGHIMA—The Siddhi by which the Yogi can become lighter.
Lakshana—Sign.
Laya—Dissolution.
Linga—Mark ;
Linga Sarir—Astral body.
Lobha—Greed.
Loka Sangraha—Uplift of humanity.

MADHYAMA—Middle.
Maha—Great.
Mahatwa—Infinity.
Mahima—The Siddhi by which the Yogi can become infinite.
Maitri—Friendliness.
Manas—Mind.
Manasic Japa—Mental repetition of a Mantra.

Manonasha—Annihilation of mind.
Mantra—Incantations.
Matra—A unit ; alone.
Maya—Illusive power of Ishwar.
Moha—Delusion.
Mula—Origin.

NABHI—Navel.
Nabhi Chakra—Manipure Chakra.
Nidra—Deep sleep.
Nimitta—Incidental cause.
Niralamba—Supportless.
Nirbhija—Seedless, (without Samskaras).
Nirmana—Created.
Nirodha—Restraint ; suppression.
Nirvichasa—Without argumentation.
Nitya—Eternal.
Nivritti—Removal.
Niyama—Observance. The second step of Raja Yoga.

OJAS—Spiritual energy.

PARA—Other energy.
Parakaya Pravesh—Entering into another body.
Parama—Higher ; supreme.
Parinama—Transformation ; modification ; change.
Phala—Fruits.
Paroksha—Direct.
Pradana—Chief.
Prakasa—Luminous ; light.

Prakriti—Nature.
Prakritilayas—Those who are submerged in Prakriti.
Prajna—Consciousnes ; discrimination.
Pramana—Right knowledge.
Prana—Vital energy.
Pranajeya—Conquest of Prana.
Pranava—The sacred syllable OM.
Pranayam—Control of Prana.
Pranidhana—Self-surrender.
Prapti—The Siddhi by which the Yogi can obtain all the desired things.
Praswasa—Expiratory breath.
Pratiba—Intuition.
Pratibandha—Obstacles.
Pratipaksha—Opposite.
Pratiptasava—Becoming latent.
Pratyahara—Abstraction of the senses.
Pratyaya—Cause ; mental effort ; imitation ; idea of distinction.
Pravritti—Activity.
Prayatna—Effort.

RAGA—Attachment, like.
Rajas—Passion.
Ratna—Wealth.
Rechak—Exhalation.
Rupa—Form ; beauty.

SABDHA—Word.
Sadhan—Spiritual practices.

Sadhak—Spiritual aspirant.
Sama—Equality.
Samadhi—Super-conscious state ; trance.
Samapti—End.
Samaya—Circumstance.
Sambandha—Relation ; connection.
Sampat—Perfection.
Samsaya—Doubt.
Samskaras—Mental impressions.
Samvit—Knowledge.
Sanga—Attachment ; association.
Sankalpa—Thought.
Santa—Peaceful ; calm.
Santosh—Contentment.
Sarupyam—Luminous ; identification.
Sarvajna—All-knowing ; omniscient.
Sarvam—All.
Sat-sanga—Association with the wise
Sattwa—Purity.
Satya—Truthfulness.
Saucha—Purity.
Savichara—With deliberation.
Savitarka—Without Argumentation.
Shakti—Power ; energy.
Siddha—Perfected soul.
Siddhi—Psychic powers.
Smriti—Memory.
Sravana—Hearing the srutis ; clairaudience.
Srotra—Ear.

Sthiti—Steadiness.
Sthula—Gross.
Suddha—Pure.
Sukha—Happiness ; pleasure.
Sukshma—Subtle.
Sunya—Destitute of ; devoid of.
Swabhasan—Self-luminous.
Swadhyaya—Study of scriptures.
Swapna—Dream.
Swaroop—One's own nature ; essential nature.
Swasa—Inspiratory breath.

TAMAS—Inertia.
Tapas—Austerity ; mortification.
Taraka Jnana—The knowledge that leads to Moksha.
Tejas—Agni ; fire.
Tivra—Keen; intense.
Trishna—Thirsting for objects.

UPARAGA—Colouring.
Upasak—One who meditates.
Upasarga—Obstacles.
Upaya—Means.

VAIKHAKI—Verbal chanting of a Mantra.
Vairagya—Dispassion ; non-attachment.
Vaitrishnyam—Non-attachment.
Vajra—Adamantine firmness.
Vasana—Desires.
Vaṣikara—Control

Vasitwam—Deliberation ; conquering all.
Vastu—Objects.
Vibhu—All-pervading.
Videha—Bodiless.
Vikalpa—Fancy ; Imagination.
Viniyoga—Application.
Vipareetha Bhavana—Perverted understanding.
Viparyaya—Wrong knowledge ; wrong cognition.
Virodha—Opposing.
Vichara—Enquiry into the nature of Atman.
Visesha—Distinction ; defined.
Vishaya—Objects.
Visokha—Without sorrow.
Vitaraga—One who is desireless.
Viveka—Discrimination.
Vritti—Modifications of mind ; thought-wave.

YAMA—Restraint.
Yoga Darshan—Yoga philosophy.
Yogaruda—One who is established in Yoga.
Yogyata—Fitness.

APPENDIX "D"

REFERENCE TO SUTRAS

CHAPTER II

Sadhanpada

CHAPTER III

Vibhutipada

CHAPTER IV

Kaivalyapada

हरिः ॐ तत्सत् हरि ॐ तत्सत् हरिः ॐ तत्सत्

॥ ॐ शान्तिः ॥

STORY OF SWAMI SIVANANDA

A Scholar's Tribute—I

Sri K. S. Venkataramani, M.A., B L
Advocate, Supreme Court of India,
Author of "Murugan the Tiller", etc.

In the evening hours of my life, on these wind-swept and water-laved sand-dunes of this ancient and holy village at the confluence of the Cauvery and the sea (Kaveripoompatinam), Swami Sivanandaji's books and writings are to me the greatest solace and inspiration and blessings. I see clearer and better the lofty, intricate ascending spiral to the footstool of God and my foot-steps have gained in faith, firmness and movement by his blessings and books.

* * *

"Forest University Weekly"

"The Yoga-Vedanta Forest University Weekly" is an admirable and rare production the like of, I have not seen in the chaotic plethora of modern journalism. This Weekly is truly Sivanandarishta or Advaitarista, distilled from the infinite varieties, of rare leaves and flowers, roots and bark of our ancient culture, for the renovation of the body, mind and soul of India. How I wish at least a million copies of this "Forest Weekly", so full of true honey, go every week to our famished students and even more to our famished politicians. This is my humble prayer to the Lord of the Seven Hills.

A Scholar's Tribute—II

Professor R.C. Mahendra, M.A.,D.Litt.,
Kotah (Rajasthan)

Brahma Sutras is full of deep and original thought fluently and vigorously rendered in English by your powerful pen. With its deep insight and religious fervour, it is a masterpiece of religious literature.

What Becomes of the soul after death is an etirely original work of philosophy showing the vast knowledge of divine affairs. The buoyant style and freshness of material gives rare pleasure to readers. You are one of the most lively writers of Philosophy.

Science of Pranayam is an original contribution to the science of health. I was delighted to find that this book is all based on practical knowledge.

Easy steps to Yoga is a uniqne volume on Yoga. The book is very popular with young and old alike. The essays are full of wisdom, charmingly expressed by one whose love of Yoga is evident throughout.

(*The above-mentioned works are by Sri Swami Sivanandaji*)

* * *

"The Divine Life"

I have been a regular reader of the excellent magazine "The Divine Life", in which I have read many of the Swamiji's writing. The joys and glories of the spiritual heritage of our country are being passed on by the great Swamiji to the people of the world with the object of helping mankind.

—General K.M. Cariappa,
Commander-in-Chief, Indian Army.

"The Divine Life" is a solace to millions.

—Yogi Suddhananda Bharatiar, Pondicherry.

* * *

We greatly admire your wonderful magazine "The Divine Life" and respect the unique teachings it contains.

—Rev. Dr. J.L. Wisdom, Ph.D., D.D
Pujili, Equador (South America)

* * *

The thoughts expressed through the columns of "The Divine Life" are so attractive to me because they show the Way to God not as a dogma but as a reality.

—Dr. Tanis Palape,
Bonn, Western Germany.

* * *

Your letters are like the drops of ambrosia to me and to the Sangha. Our thoughts after our daily devotion in the evening often turn to our holy Gurus in the Himavat and to your Holiness.

Dr. H. P. Sastri,
Shanti Sadan, London.

Swamiji's "Japa Yoga" and "Philosophy and Meditation on OM" have been of great help to me and have brought much peace to my wavering mind.

P.C.Pande, B.A., LL.B.,
Almora.

"Sayings of Sivananda" to the English knowing world is no other than the Vedanta Sutras of the Rishis of ancient India, concretised in other words, the hidden treasures of spiritual wealth unknown to mankind outside India.

A. Sivaramakrishna Iyer,
Trichinopoly.

Siva Lilas: This is a small handy look running into 111 pages depicting about "Siva Lilas" in the Hindu religion. Siva plays a very important part in the spiritual life of the people. The monumental temples in southern India as well as some temples in nothern India testify to the great respect held by the people to Siva and His Consort. In the first section, the learned Swamiji explains Siva Tattwa; in the second he explains the significance of Siva worship; in the third section he describes Daksha Yagna and in the fourth section he gives an account of Parvathi's wedding and in the fifth he throws much light on Nayanars and in the subsequent four parts he gives the accounts of four important Nayanars. As many of the people are ignorant of Siva Tattwa as well as the significance of Siva worship, the Swamiji has done an immense service to the Hindu religion and we commend the book to the public.

The Coimbatore Times—VII-22.

Philosophy and Teachings: Those of the admirers and devotees who have missed any of the books by Swamiji would welcome this bulky volume wherein is compiled the quintessence of his teachings on various subjects. The first part ot the book gives the theory of Yoga, a knowledge of which is an essential preliminary for the actual practice of the only method available for aspirants and the second part gives the process by which one can elevate oneself. The book is issued to commemorate the Diamond Jubilee celebrations of the Swamiji.

Sunday Times—Madras—14-12-1947.

"I am acquainted with your Holiness through several of your works and it is my sincere wish to pay personal homage to you one day in the near future. Your tireless work for the spiritual progress of humanity is indeed quite unique and is sure to find abiding place in the future history of the religious evolution in the country.

—Rao Bahadur D. Krishna Moorthy, B. A. B. L.
Madras.

"As a living embodiment of the profound spiritual truths for which this holy land of Aryavarta occupies a pre-eminent place in the world, your teachings have ever been a source of great inspiration to each and every one......no matter to what kind of faith one owes allegiance to.

—Sri T. M. Janardanam, Madras.

I have read with much interest your book, 'Lectures on Yoga and Vedanta." As you seem to be verily a "realised Soul" and possess also a good command of the English language, your lectures are every useful and intelligible, being clothed in simple and chaste English, despite the abstruse nature of the subject. The chapters on 'Samadhi' and 'Vedanta' and the 'Phenomenal world,' are of absorbing interest and have created in me an almost insatiable desire to study them again and again.

Your ideal of right education that it should enable the student to attain Self-realization and cultivate universal brotherhood (as propounded on page 281) is very lofty and highly desirable."

—Sri M. Virabhadra Rao, B. A., L. T., Tuni.

DIVINE LIFE SOCIETY

ACTIVITIES

1. *The Headquarters* of the Society is housed in Ananda Kutir on the banks of the Ganges at Rishikesh. Here labour a band of Sanyasins, whose lives are entirely dedicated to the service of humanity. They learn and put into practice the Yoga of Synthesis and function actively for this dynamic spiritual centre.

2. *The Sivananda Publication League* looks after the publication of the inspiring and invaluable literature of Sri Swami Sivananda which have brought consolation, peace and hope to thousands and offer in a scientific combination the theory and practice of various Yogas to help to obtain the vision of God.

3. *The Membership* of the Divine Life Society is open to all who pledge themselves to practise Ahimsa, Satyam and Brahmacharya to the best of their ability and pay an initial admission fee of Rs. 5/- and an annual membership fee Rs. 2/- The members are entitled to the monthly 'Wisdom Light' and a Sadhana Set.

4. *Correspondence Section* clears doubts and helps the aspirants in their Spiritual Sadhana. Individual replies from Sri Swami Sivanandaji provide guidance, hope, illumination and courage to the faltering and despondent. A unique method of maintaining the

spiritual diary is one of the most effective teachniques of Sri Swamiji to induce constant introspection and bring about a quick progress in Sadhana.

5. *The Sivananda Primary School* imparts the knowledge of 3 Rs to the children of the locality besides religious education, training in Kirtan, Gita recitation, lectures and selfless service. It is a model institution of ideal work. The Ashram also maintains resident students.

6. *Students are trained*, under the direct supervision of Sri Swamiji, in the path of Yoga, so as to make them fit to serve as fresh nuclei for the spiritual awakening all over the world.

7. *Daily Classes* on Yoga, Bhakti, Vedanta, Asans, Pranayama, common Prayer, Satsangh, Japa, Kirtan and meditation are held.

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9. Some of the doctor-sadhaks, who come to the Ashram, visit the neighbouring Ashrams and villages on *medical mission* and cure the sufferers and the needy.

10. *Magic Lantern Lectures* ate arranged during important functions, and propaganda tours are conducted by the Sadhaks.

11. *Cine-films* are produced for the benefit of posterity and for persons who are unable to come in direct contact with Sri Swamiji. They deal with the

life and teachings of the Swamiji, the Ashram activities and Yogic exercises.

12. Similary, *23 Gramophone Records* ring with the soul-stirring songs, Kirtans, messages and lectures in Swamiji's own voice. They have proved to be of immense value as a means for Satsangh.

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17. The Society's *Monthly Magazine*, "Divine Life" is the messenger of Divine knowledge. Inspiring and illuminating articles by Sri Swami Sivanandaji as well as by other eminent writers on the practical aspect of religion, Sadhana and realisation provide a spiritual pabulum to millions of aspirants. The Journal has several serials and special interesting features. Notes and reports of the Society's activities both at the Centre and in the branches are published in it.

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19. All the *Branches* of the Society in different parts of the country and abroad are kept in close touch with the Centre and guided in their general management and activities.

20. *The Sivananda Art Studio* at Ananda Kutir supplies to aspirants photos of Sri Swami Maharaj in various poses which are necessary for their meditation. It supplies also photos of Yoga Asans, Sri Viswanath Mandir, Lord Krishna, the Sivananda Ashram etc., at moderate price.

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The patient should observe strict celibacy during the treatment. Take only rice, bread (of wheat).

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